DIRECTIONS AND HELPS

FOR THE SECOND YEAR CONFERENCE COURSE FOR TRAVELING PREACHERS

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DIRECTIONS AND HELPS

FOR THE SECOND YEAR

ISSUED BY THE GENERAL CONFERENCE COMMISSION ON COURSES OF STUDY

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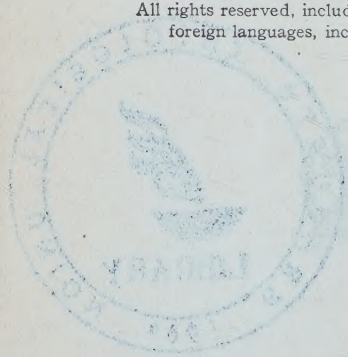

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FOREWORD

(To be read by each student before beginning the work of the year)

Not so many years ago the Conference Course of Study meant to most students and examiners simply a series of examinations which a man had to pass in order to get into the Methodist ministry. In 1916 the General Conference established a Commission on Courses of Study, to whom were intrusted all matters connected with the training of our ministers outside our colleges and seminaries. The task of this Commission is not simply to select the books for the Course, but to make the Course of Study a real educational institution.

The *Directions and Helps* are the most important item in the plans by which the Commission is seeking to perform this task. One volume goes with each year of the Course and with the studies for admission. The title describes the purpose of this volume. It is not to add unnecessary burdens, but to direct the student in his work and to help him do it to the best advantage.

The following suggestions are important as to the use of this volume: First, read carefully the General Suggestions for Students. Secondly, turn to the Homiletical Directions and Suggestions, the last pamph-

let in each of the volumes except that for Admission on Trial. This pamphlet should be used in connection with the study of each volume of the year. Thirdly, note carefully the "Required Written Work" prescribed in connection with each volume.

The Commission extends to you its greetings and its heartiest good wishes as you begin the work of the year. It realizes that the loyal and industrious cooperation of the student alone can make its plans successful. It is grateful for the many words of appreciation that have come to it from students in the Course during these last years. It is desirous of helping the student in any possible way. Communications may be sent at any time to the Educational Director of the Commission, Dr. Allan MacRossie, 150 Fifth Avenue, New York City.

GENERAL SUGGESTIONS FOR STUDENTS

A Word to Students and Examiners

The *Directions and Helps,* of which this pamphlet is a part, are an essential portion of the Conference Course; their reading is required and the tasks assigned in them are obligatory. This first pamphlet is to be read by all examiners. In addition, examiners will need to read the pamphlets pertaining to the books in which they examine and to the collateral work of which they have charge. They should note carefully the written work required, and should mark upon this separately. In the books upon which the student is examined, the grade given on the written work is averaged with the grade given on the examination, and the final mark of the student is thus determined.

This work is prepared with the thought that the large majority of students taking this course will at the time be pastors in charge of churches. The required written work assumes this in some cases, as for example, where the student is required to report as to conditions on his charge or as to sermons preached to his congregation. In the case of those who are taking

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this Course and are not in pastoral work at the time, the Board of Examiners is authorized to substitute other assignments of written work for that referred to above which presupposes a pastoral relation. It must be clearly understood by examiners that this refers only to a few subjects, and even in these subjects the substitutes will be necessary for only a part of the work.

The student should read this pamphlet before beginning his work. It forms a part of the *Directions and Helps* for each year of the Course.

The Purpose of the Course

The purpose of the Conference Course of Study has often been misunderstood. It is not a series of examinations which the church sets before its young men as a test of their fitness for the ministry. True, it serves as such a test, but its real purpose is as a school of training.

The Need of Training

Never was the church more in need of trained leadership. Our itinerant fathers were summoned, many of them, to endure great hardships in their work. Their problems, however, were simpler than ours to-day. The task of the minister was never harder than to-day; the opportunity of the ministry was never greater. For these harder tasks and larger opportunities we must make fitting preparation. Take an illustration. Here is the task of religious education, the question of the Sunday

school, the winning of the young for Christ and their training in the Christian life. The church is beginning to wake up to the greatness of this opportunity. It is just beginning to get ready to do this work and it is finding out how much is demanded. Great minds are asking: How shall the Sunday school be organized? What kind of helps shall we use? How shall the child be kept in the Christian life and in the church? But the work of all these men counts for little if its fruit is not brought into the life of the local church. The pastor is the man that must bring it there, and he cannot lead in this work unless he be trained. Take the matter of the teaching of Christian truth. On the one hand are all manner of movements, from Christian Science on, which are turning the people this way and that. On the other hand is the fact that a strong religious life is closely related to a knowledge of truth. Here again the summons comes to the pastor: "Thou therefore that teachest another, teachest thou not thyself?" The need of training is just as urgent when we think of the minister as a leader in community service and a director of the working forces of the church.

The church has formally declared that its standard of training for its ministers is a full college and seminary Course (Discipline, ¶ 617, § 1). The Commission on Courses of Study urges the desirability of such a preparation upon all candidates for the ministry, and asks every man applying

for admission to Conference or now in the Course to consider seriously whether he cannot take further training in college or seminary. When a student finds that it is impossible for him to take his training in the schools, then the obligation rests upon him to take the best available substitute. The General Conference has provided this in the Course of Study and the law of the church prescribes this. No Board of Examiners and no Annual Conference has the right to excuse such a man from this Course. The first duty of the man joining Conference is in relation to this Course. That is not only the requirement of the Discipline but his highest duty to himself and to the church; his most important task in the first four years is to get ready for the forty years of ministry that lie beyond.

The Character of the Course

The character of the Course of Study is determined by the conditions under which it is taken, and in particular by three facts: the students are men who have not had a full training in the schools, they must work without the help of teachers or the inspiration of the class room, and practically all are at the same time engaged in pastoral work. These conditions have been kept in mind in shaping the new Course, alike in the choice of books and in the preparation of the *Directions and Helps*.

As regards the choice of books, the effort has been made to secure as far as possible those that are clear, simple, and untechni-

cal. This can be done, however, only in part. In the first place, such books are not always available in a given subject. In the second place, the subjects which a minister should study are such as to involve some hard thinking and some technical material. It is the same here as with the man who studies law or medicine.

The *Directions and Helps* have been prepared to supply in some measure the help which the teacher affords in a class room. By question and suggestion they seek to make plain the meaning of each Course and how it should be studied. At the same time the effort is made to relate each study to the actual work of the pastorate in which the student is engaged.

The Arrangement

It will pay the student before beginning the Course to note the general plan which has been followed in its arrangement. There are four broad fields of theological study:

1. Biblical, including Old Testament, New Testament, and works on the Bible as a whole.

2. Historical, including general church history, biography, and Methodist history.

3. Doctrinal, including philosophy of religion and Christian doctrine.

4. Practical, including (1) homiletics and pastoral studies, (2) the Sunday school and religious education in general, (3) missions, with comparative religion, and (4) social service.

The Commission on Courses of Study has tried to simplify the Course and to make it progressive in its order. It has tried (1) not to have too many subjects in one year; (2) to have a course in Bible study each year; (3) to make the collateral study bear as far as possible upon the main subjects for the year; (4) to have each year one of the four practical branches noted above.

Required Written Work

The most important new feature in the Course of Study is the requirement of written work as assigned in the *Directions and Helps*. It may seem to the student at first that this is quite an increase in the demand made upon him. A little consideration will show that this arrangement not merely makes the Course more profitable to the student but is of advantage in other ways. In the first place, this written work is not so much an added task as it is a method of study. There can be no real learning without self-expression. The student who does not have the opportunity for class-room recitation and discussion finds the occasion for such expression in this written work. In the second place, the student receives credit for this just as he does for his examination. An examination is not always a fair test of a man's work. In this written work done at home he has a fair chance to do his best. The student should note that this work is absolutely required, and that examining boards may

fix the time at which it should be handed in. The written work on the collateral books is just as obligatory; though no examination is required, the work will be marked and the grade recorded.

How to Prepare the Written Work

Certain general suggestions apply to all this written work.

1. Prepare it as you go along, and do not try to bring it all up at one time after you have finished the study of the book.

2. Be careful about the use of English, as examiners will take this into account. There should be correct spelling, punctuation, and sentence formation. See that the thought is expressed clearly.

3. Take special pains in the arrangement of material. Let it be logical and orderly. Have the thought well arranged and outlined before you set it down.

4. When you reproduce the argument of a chapter or use the materials given in a book, use your own language. Do not simply copy sentences or phrases that you have picked out. Think it through, make it your own, then set it forth in your own words.

5. The required written work must be put into shape so that it can be handed or mailed to the examiner. For this purpose use a good paper, but not one that is too heavy if it is to be sent by mail. A loose-leaf note book is excellent. The leaves can be removed when sent to the examiner and permanently preserved in the binder

upon their return. Such a note book can be secured from the Book Concern. Carefully examine the work returned and note corrections and suggestions made by the examiner.

Suggested Questions and Exercises

In many of the *Directions* lists of questions are given under each chapter. These are intended to aid the student in his preparation and to enable him to test his knowledge. It is an excellent plan to keep a note book and write out the answers to these questions for your own use. Such writing will clarify your thought and will fix your knowledge. To study with pencil in hand and to write constantly is a habit of great value. In some cases written work is suggested beyond that which is required to be handed in. Write this in your note book. Record in the same your own thoughts, ideas that seem of special value, material gathered from other sources on the subject studied, etc.

As to Buying Books

A workman should have good tools, and it will pay him to buy and keep his tools instead of borrowing them. The books in the Course have been chosen with great care with reference to their real value to the preacher. They are books that should be owned. The book that you have carefully read or studied is the one that is of most value. You will not be able to recall at a given moment all that is in it, but you

know that it is there and you know how to get at it quickly. Keep it for reference; it is a valuable tool. Go back to such books six months after you have finished studying them, or a year afterward. An hour given to the review of a book at such a time may be worth as much as ten hours in the original study. Further, books that are owned can be marked, and marking a book is one good way of study.

There are certain books that you will need outside of those in the Course. First comes a good Bible. Buy a copy of the American Standard Revised Version. Get a copy that has the marginal references, which are of special value in this edition.

Next get a good dictionary. Funk & Wagnalls' *Standard Dictionary* or the *New International* can be recommended. Get the unabridged edition if possible. Then acquire an intelligent dictionary habit. It is of especial value to the preacher, for the English language is the tool that he must constantly use. To learn a language is a life task, to use it with exactness, clearness, and force is the mark of an educated man, and perhaps the largest single element in his effective training. (Palmer, *Self-Cultivation in English,* published at 10 cents in paper and 35 cents in cloth, is worth many times the price.) Never pass by a word of whose meaning you are not sure. Do not be satisfied with a general impression. Test yourself and see if you can give the meaning clearly and precisely. You should welcome every new word in

your reading as an opportunity to enlarge your knowledge and increase your vocabulary. Note the different definitions and the derivation of the word. Words often have most interesting histories.

A good concordance should also be secured to go with your Bible. The best is now Hazard's *Complete Concordance to the American Standard Bible*. If you still use the old version, buy Strong's *Concordance*.

Throughout the Course suggestions are made as to books for additional reading. Buy at least a few of these each year, and plan to buy more after finishing the Course. Books are not a luxury for the minister, but a necessity. He must, however, be careful in choosing them. Choose tools, but not crutches. Many books are crutches. Their use weakens the minister instead of developing him. Such are collections of illustrations and sermon outlines, the books of certain popular writers from which some men "crib" their sermons and illustrations, and all those collections of sermons and sermon materials which aim to relieve the minister as much as possible of thought and toil in pulpit preparation. *The Directions and Helps* give frequent reference to books. These references by experts should be carefully noted. The ably conducted "Reading Course" in the *Methodist Review* gives excellent suggestions as to new books. Questions as to books may be sent to "Reading Course," *Methodist Review*, 150 Fifth Ave-

nue, New York, or to any of our theological schools.

Certain special lists are also given in the various volumes of *Directions and Helps*, and three of these in particular should be carefully noted. One is supplied for the general field of New Testament study in connection with the New Testament History in the first year. A second covers the Old Testament field in connection with the Helps in Hastings' *Bible Dictionary* in the second year. The third list, on systematic theology, is given with Sheldon in the fourth year. Other lists supply references for religious education (second year), homiletics, evangelism (both in the first year), and so forth. In addition, the student should note the references given by authors themselves in the texts, as, for example, in Soper's *Religions of Mankind*. The Conference Course is just the beginning of your study. These lists will help you in pursuing your further studies and in the important matter of selecting your library, which is as necessary to the preacher as tools are to the mechanic.

Note especially the lists of New Testament and Old Testament commentaries given in the first and second years. They will give you guidance of special value in buying the commentaries which you must have. Ordinarily commentaries are best purchased in single volumes rather than by sets. Recently there have been issued, however, two one-volume commentaries

covering the Bible as a whole which can be recommended to the student. That by Dummelow is somewhat more popular and more conservative. It is somewhat fuller in comment and exposition and so of more direct value to the preacher. The volume edited by Peake is the more recent. Some sixty of the ablest English scholars have collaborated in producing this. Its general articles on the Bible and its special articles on the individual books of the Bible are of great value. These books are both very reasonably priced, especially considering their size.

Concerning Periodicals

Periodicals form an important part of the minister's reading and at no point is it easier to make mistakes. It is easy to spend too much time on periodicals, especially on the daily paper, and not have enough left for the solid study of good books. There is a temptation to subscribe to the more popular periodicals of wide circulation, whose level intellectually or otherwise may not be of the highest. Here is a bulky popular weekly, mostly filled with fiction, clean enough but not of the highest order; such a journal may be harmful to a minister simply because it takes the time that should go elsewhere. Here is a monthly, almost as widely circulated, specializing in stories of "successful" men and how they "put it over." Better material than this should occupy the preacher. No country in the world

produces so many papers and magazines as this country, and it is not easy to choose. The purpose of the following paragraphs is not to prescribe just what should be read and what not, but simply to give suggestions in the different fields, naming only a few journals for illustration. This is done because of requests that have come from chairmen of Boards of Examiners.

The publications of your own church will naturally come first. The increasing value of the *Advocates* makes it a pleasure to emphasize them. You cannot afford to do without the *Methodist Review,* which represents the best thought of the church on most important matters. *The Epworth Herald* has its own special place. *The Methodist Year Book* is indispensable to the preacher who really wants to know his church and is a mine of most interesting information. The Sunday school publications of the church, such as the *Sunday School Journal,* are more than helps for teachers, and deserve careful reading. Among religious journals of a nondenominational character may be mentioned *The Christian Century* and *The Christian Work and Evangelist.*

As to current news, watch the time that you spend on daily papers. Learn to select what is valuable, to read carefully the occasional important item or article, and to pass quickly over the rest. Some journals try to bring together the important current matters of interest for the reader from many sources. *Time* is a new weekly that

summarizes news in all fields. The *Literary Digest* collects opinions and reprints articles from current periodicals. Monthly journals like the *Review of Reviews, Current Opinion* and *World's Work* have the same aim.

The weekly journals of opinion form another class. They aim to summarize important events, to interpret the world's happenings, and to bring articles of interest. There are many of these from which to choose, some more conservative like the *Outlook* and the *Independent,* liberal journals like the *New Republic,* or those more advanced like the *Nation,* with popular weeklies like *Collier's. The Living Age* is a weekly that aims to keep the reader informed especially on foreign life and thought by reprinting carefully selected articles from all lands. The weekly edition of the *Manchester Guardian* of England is a valuable help in the same direction.

At least one good monthly journal should come to the minister's table for himself and his family. The *Atlantic Monthly,* the *Century, Harper's* and *Scribner's* are good illustrations. One should look here for good literature, including fiction, for the serious discussion of important questions in all fields, and in general for reading that will minister to broad culture. The *Atlantic Monthly* contains many articles of special value to the minister and the *Century* has become notable for its interpretation of social matters from the distinctly Christian point of view.

There remain to be considered journals that are of value in special fields. In the field of theology we have already mentioned the *Methodist Review.* To this may be added the ably edited *Methodist Quarterly Review* of the Church, South, and, as representative journals outside the Methodist Church, on the more conservative side the *Bibliotheca Sacra* and on the more liberal side the *Journal of Religion.* The *Expository Times* is a very valuable English publication that covers a wide field. *Religious Education* is a journal devoted to this field and the organ of the Religious Education Association. Excellent help in connection with social questions and the social application of Christianity is to be found in the following: *The Survey* (of which the special monthly magazine issue is the *Survey Graphic,* which can be had separately), the *Information Service,* published weekly by the Federal Council of Churches (105 East Twenty-second Street, New York), and the *Social Service Bulletin,* published by the Methodist Federation for Social Service at 150 Fifth Avenue, New York.

The Question of Time

Arnold Bennett, the English novelist, has written a clever little book on *How to Live on Twenty-four Hours a Day.* It takes up the problem common to many of us: How shall I find the time? How shall I find time for this Course of Study in connection

with sermon preparation every week and pastoral visitation? Let it be answered at once, You have all the time that any one else has. Here is the pastor of a big city church. He must preach two sermons a week, and he does not dare to slight his preparation. He has the pastoral visiting that belongs to a large parish. Some of his duties, such as the conduct of funerals, take just so much time, and leave him actually less time for study and ordinary visiting than the pastor in the small church has. And yet the average preacher in such a church usually does more actual work in his study and more general reading than the pastor of the small charge who has more leisure.

The first problem is to find out what we actually do with our time. The trouble is that we waste time. We plan carefully how to live on a thousand dollars a year, but we give little attention to the greater question, how to live on twenty-four hours a day. If you really care to become an efficient minister and to prepare for the highest service of which you are capable, you must resolutely face this problem. Begin with a study of your own habits. For one week, without changing your ordinary habits, keep an accurate record of how you spend every moment of time. When did you arise? How long did you give to bath and dressing, to morning devotions, to breakfast? When did you get into your study, and how much time did you spend in actual work? Be honest and record how

much time you spent in getting ready to work, in glancing through the daily, the Advocate news columns, or some popular magazine. Record your afternoon in the same way. How much time did you actually spend in calling? At how many places did you spend a half hour when your real business as a pastor could have been done in fifteen minutes? If you make the record honestly you are likely to be astonished at the amount of waste time, and the relatively brief time that you gave to the real work of the day. The efficient minister must face this question of the use of time, and if he does not settle it in the first years he will fail when the larger opportunity comes.

First, make a schedule of work for yourself. No, you will not be able to live up to it, that is, not perfectly; but it will be a daily goal and a daily standard by which to measure. First set the time at which you ought to get to work in the morning, and the number of hours that you should spend in your study five days in the week. (Remember, you need your Sabbath, or rest day, as well as your people do, and yours will not be on Sunday.) Hold that forenoon period sacred for study. Not all reading is study; use that time for study. Let your people know what you use that time for; they will respect it, especially if you show that you have really used it. And get to your study early. The most precious time is the early hours, and it is the time most easily wasted. Be just as careful in

the use of your time in parish work. It is not enough to be busy. There is no virtue in the mere fact of putting in long hours. What are you doing with the time? In a pastoral call of fifteen minutes there is time to question, to comfort, to cheer, to pray. Even ten minutes thus spent is better than an hour of gossip misnamed pastoral visitation. Do not waste time running around on trifling errands. Do not try to do everything yourself.

Personal Efficiency

Back of this matter of the efficient use of time lies the general question of personal efficiency. A clear brain, a trained will, a healthy body, and right habits both of mind and body are conditions of success for the minister as for other skilled workers. Indeed, when we consider the greatness of our task, is not the obligation to be at our very best even greater with us as ministers? Do not cultivate the "gently complaining" attitude, or try to win sympathy or a reputation for mild martyrdom in that manner. It is our business to love God with all our mind and all our strength, as well as with heart and soul. That means a brain and a body at their highest efficiency.

Good intentions, however, are not enough here. What is needed is a knowledge of the problem which will enable a man to use right methods of life and work and to acquire right habits. Fortunately this matter has been treated in a number of excel-

lent volumes. Some of these the student should by all means secure. Among the best are the following:

Gulick, *Mind and Work.*
Gulick, *The Efficient Life.*
Payot, *Education of the Will.*
Oppenheim, *Mental Growth and Control.*
Bennett, *Mental Efficiency.*
Bennett, *How to Live on Twenty-four Hours a Day.*
King, *Rational Living.*
Seashore, *Psychology in Everyday Life.*
Fisher and Fisk, *How to Live.*
Adams, *Making the Most of One's Mind.*
Jackson, *Outwitting Our Nerves.*

These works are both scientific and practical. They will not only aid the preacher in reaching his own maximum of efficiency, but they are rich in material which the minister can use as preacher and pastor, especially in relation to his young people. The books of Gulick are more popular and practical. That of Oppenheim is somewhat more thorough scientifically. King's is concerned somewhat more with the ethical problems. *How to Live* has to do with physical health, as does *Outwitting Our Nerves.*

The Efficient Body

There have been times when men thought of the body simply as something that belonged to earth and so was evil, to be mortified and scourged and kept under. That

view was as unchristian as to think that the goal of men lay in the pleasure that came through the body. The body is the temple of God's Spirit, we must keep it pure; the body is the instrument for the spirit of man in the service of God, we must keep it strong and fit. It is not enough for the minister to have the right spirit and the trained mind, he should have the strong and healthy body as well: and this to a large degree depends upon us. Some of the most useful men in the church and the nation have started with the handicap of a weak body, have overcome it by thought and earnest effort, and so have lived lives of notable achievement. James M. Buckley was such a man. Theodore Roosevelt was another. "Theodore, you have the brains," said the latter's father to him as a boy, "but brains are of comparatively little use without the body. You have got to make your body; it's dull, hard work, but you can do it." And do it he did with a training that never once ceased throughout his busy life.

The problem of health is especially important for the minister. Much of his work is sedentary. He is burdened with duties that call him every hour. It seems a lack of devotion to turn from them to exercise or play. And yet he above all men should keep himself fit for his task. And it is not simply a problem for the man who is physically below par. There is a special danger for men who start life with a fine physical endowment, the college ath-

lete, or the man who comes from the farm. Such a man often relies upon his unusual physical equipment, neglects physical exercise, and works beyond measure. This is the man who often breaks down between thirty and forty, the time when he ought to be at his best, giving as his excuse the demands of his work. It is significant that Theodore Roosevelt did not give up his physical exercise when he became President. He was then a notable example of physical strength and endurance, and he was in an office that brought incessant demands of greatest importance, but he insisted upon two hours of exercise every day, usually tennis or riding or cross-country tramping.

Outdoor exercise is unquestionably of the greatest value. It is not, however, always possible to take this regularly. There is a decided value, therefore, in a good system of free exercises which a man can take regularly each day indoors, which will take but little time, and which will supplement the outdoor recreation. A system like this was one of the means that Dr. Buckley employed to maintain his health and vigor, and was commended by him to others.

A System of Exercise

The best system known to the writer is the one devised during the war by Walter Camp, a business man himself, but well known in the field of athletics and during the war chairman of the athletic department

of the United States Navy Commission on Training Camp Activities. These exercises have been tested out since that time by scores of thousands. They are very simple and can be carried out in ten minutes time, but they are scientifically planned to give exercise to those muscles that are most vital to our health, namely, those that have to do with the lungs and heart and the organs concerned in digestion. Of those who read these lines only a fraction will undertake these exercises and the larger part of these will give them up in a little while. Not many men have the energy and determination to carry out a plan like this, and it will take a couple of months of steady use to show their full value. But the man who really cares to be his best in order to do his best will try the plan. Regularity is most important; do not omit a single morning. Mr. Camp calls these exercises The Daily Dozen. They are reproduced here by his special permission.

The system consists of twelve exercises. Each exercise starts from the position of attention: heels together, feet turned out at an angle of sixty degrees to each other; body erect on hips, and inclined a little forward; shoulders square and even; arms hanging naturally. Each movement should be slow and measured; guard against a tendency to hurry or to be careless. The three preliminary exercises are very simple: First, raise the arms to a horizontal position, then straight above the head: slowly lower them again. Second, raise

the arms and, forcing the elbows back, place the hands on the hips; then lower them to the sides. Third, raise the arms once more and, again forcing back the elbows, touch the finger tips at the back of the neck. Repeat each of these movements several times.

Proceed with the other nine exercises as follows:

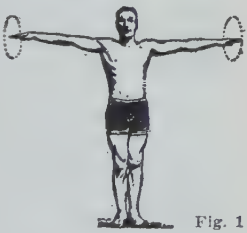
Fig. 1

First Exercise: Raise arms sideways to horizontal position; turn the palms upward and force the arms back as far as possible; while in this position, count slowly from one to ten, and at each count describe a complete circle about 12 inches in diameter, the arms remaining stiff, and pivoting from the shoulders. Then reverse the direction of the circle, and do another ten of them. See Fig. 1.

Fig. 2

Second Exercise: Raise arms as before to horizontal. Then, while taking a deep breath, raise the arms to an angle of forty-five degrees, and also raise the heels until you are resting on the balls of the feet. Then, while you slowly let out the breath,

come back to the original position, feet flat on the floor, arms horizontal. Be careful not to raise the arms more than forty-five degrees, or return them to below horizontal. Do this ten times. See Fig. 2.

Fig. 3

THIRD EXERCISE: Raise arms as before to horizontal. Place hands behind the neck, index fingers touching, elbows forced back. While in this position, bend the body slowly forward from the waist as far as possible. Return to upright position, and bend backward. Do not make these movements jerky and do not hurry through them. Repeat the whole movement, bending forward, then straightening up, then bending backward, five times. See Fig. 3.

Fig. 4

FOURTH EXERCISE: Raise arms as before to horizontal. Turn the left palm upward; then raise the left arm and lower the right, until the right is down close to the side, and the left is straight up overhead. Then slowly bend the body sideways from the waist, the right arm slipping down the right leg to or below the knee, and the left arm bending in half a circle downward over the head, until the fingers touch the right ear. Return to original position, and go down the other way, the left arm slipping along the left leg, the right arm bending downward in half a circle over the left ear. Do this five times. See Fig. 4.

FIFTH EXERCISE: (A) Raise arms as before to horizontal. Move the left foot twelve inches from the right. Slowly bend the fists and lower arms downward from the elbows. Then curl the fists upward into the armpits, bending the head backward meanwhile until you look upward at the ceiling. Take a deep breath as you bend the head back and let it out as you come back to the original position, head erect, arms at horizontal. See Fig. 5.

Fig. 5

(B) Then, without resting, extend the arms straight forward from the shoulders, palms down; let the arms begin to fall and the body to bend forward from the waist, head up, eyes to the front, until the body has reached the limit of motion, and the arms have passed the sides and been forced back and up as far as possible. A deep breath should be taken as you go down and exhaled as you straighten up. Do the whole exercise (A and B) five times. See Fig. 6.

Fig. 6

SIXTH EXERCISE: Move the right foot until the heels are about 12 inches apart. Raise the arms to horizontal. Bend the knees and, with the

Fig. 7

weight on the toes, lower the body almost to the heels, keeping the trunk as nearly erect as possible. Do this ten times. See Fig. 7.

Fig. 8

SEVENTH EXERCISE: Raise arms as before to horizontal. Stretch the arms straight above the head, fingers interlocked, arms touching ears. Then with the fingers still interlocked describe a complete circle about 24 inches in diameter, the body bending only at the waist. Do this five times. Then repeat the movement five times, but in the opposite direction. Go through the entire movement slowly, and steadily, bending the body in its rotation as far as possible from the hips. See Fig. 8.

Fig. 9

EIGHTH EXERCISE: (A) Move the right foot until the heels are 12 inches apart. Raise arms to horizontal and turn the body to the left from the hips, the arms remaining horizontal until the face is to the left, the right arm pointing straight forward, and the left arm straight backward. See Fig. 9.

(B) While in this position, bend the body from the waist, so that the right arm goes down until the right fingers touch the floor midway between the feet, and the left arm goes up. The right knee must be

slightly bent to accomplish this. Reverse the movement, moving the left foot until the heels are 12 inches apart, and turning the body to the right this time until the left hand points straight forward, then bending downward until the fingers of the left hand touch the floor. Return each time to the original position, body erect, arms horizontal. After you have mastered the exercise, you can go through it (A and B), and in one continuous motion.

Fig. 10

Repeat the whole (A and B), first to the right, then to the left, ten times. See Fig. 10.

NINTH EXERCISE: Raise arms to horizontal; then upward until they are straight overhead; then let them fall forward and downward, while the body bends forward from the waist, and the arms have passed the sides, and been forced upward and backward as far as possible, just as in Exercise 5, Fig. 6. Remember, as you bend forward, to keep the head up, and the eyes to the front. Straighten the body to upright, with the arms overhead. Then lower the arms to the horizontal position, with the palms turned upward, and the arms and shoulders forced hard back. Then raise arms upward and begin

Fig. 11

the movement again. Repeat this entire movement slowly five times, forcing the air out of the lungs as the body bends forward, and filling the lungs again as the body straightens. See Fig. 11.

Methods of Study

There comes finally the important problem of methods of study. The preacher who acquires from this Course right methods of study will gain what many men do not get from the schools and what will profit him all his life. Such an acquirement comes, however, only with hard and persistent effort. The task is the harder because we do not have the help of instructors or the incentive of fellow students. The man who wills can do it, but he must first rid himself absolutely of the feeling that his task is simply getting through with a course and passing examinations. He must clearly see that his business is to train himself, and must set himself resolutely to that task. A score of failures must not discourage him. Others have done this, he can do it. Probably no Methodist in America has done more for education in the largest sense than Bishop John H. Vincent. He lacked the full training of the schools (a lack which he regretted all his life), but he trained himself with resolute will and definite plan.

The first rule for study is the one that Lincoln gave to a young man who inquired of him how to get a thorough knowledge of law. "Work, work, work is the main

thing." And Judge Henry Wade Rogers, who quotes this in a *Christian Advocate* article, adds the words of Lord Eldon given in reply to a similar inquiry: "I have no rule to give you, but that you must make up your mind to live like a hermit and work like a horse." The ministry is no place for a lazy man, and the last place for indolence is the preacher's study. Laziness here is not merely foolishness; it is wickedness. We have no right to offer God less than the best that is in us, nor expect that his grace and his Spirit will make up for failure of honest work on our part. It is, rather, he who brings the hours and days of toil who may expect God to fill him and use him.

Wesley's advice to his preachers is worth inserting here. We know well what an indefatigible student he was, and his constant journeys, his daily preaching, and his many other cares did not keep him from these pursuits. His preachers were not always so wise, though their need was far greater. And so he exhorted them: "Read the most useful books, and that regularly and constantly. Steadily spend all the mornings in this employ, or at least five hours in the four and twenty. 'But I read only the Bible.' Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible. But if so, you need preach no more. 'But I have no taste for reading.' Contract a taste for it by use, or return to your trade."

Beyond this general summons to work

there are certain definite suggestions which can be given. The rules that follow are based upon the careful study of experts. They ought to be taken up anew every year and read again and again. He who practices these methods till he masters them will have gained an inestimable treasure.

1. *Understand.* This does not mean merely that you are to understand sentence by sentence as you read. That goes without saying; but such piecemeal study is far from enough. *First,* look at the book as a whole. What is it all about? What is this author trying to do? Read his preface or introduction, look over his table of contents. As you go through the book keep the whole in mind. When you have finished you should not only be able to answer single questions here and there, but to give an intelligent account of the book as a whole, the subject, how it was treated, and the main conclusions. Test your ability to do this with each book. *Second,* study each chapter or other division the same way. You may think you understand a sentence or a paragraph as you read it; you do not really understand it until you know it as a part of a larger whole. Glance through the chapter when you begin its study; what is it about? As you go on, build up its outline until you see it as a whole. Test yourself by your ability to outline it or give a summary of it from memory. Your first business is not to memorize words or ideas; it is to understand. Ask thus of each section, each chapter, of the book as

a whole: What has this author said here, what does he mean? The following is a good plan to test your understanding and to fix the contents. Write out a series of questions on the chapter you are studying. Frame each question carefully so as to bring out the meaning of the paragraph considered. Then go back and try to answer your own questions.

2. *Think.* Of course you have been thinking in what you have just done. But after all that was mainly receptive, if not passive. You were trying to understand what this writer had to say. Now the question is not, what is his message, but what is the truth? What the author thinks may be good, but you must supplement it with your own thought. What you get depends upon what you bring. Study is not a game of "Open your mouth and shut your eyes," nor is that the thing that will "make you wise." A man may read numberless books, and remember them too, and yet have grown very little in real mental power and ability to lead. He has simply "loads of learned lumber in his head." There must be reflection, criticism, assimilation. Is it true what this man says? If it be true, what does it mean for my thinking? How does it relate itself to my other opinions and knowledge? What other ideas does it suggest, or what other questions does it raise? A pretty good test of real study is the amount of time that a student spends with his book shut, that is, if he be thinking and not dreaming.

3. *Apply.* In *understanding* we try to get what a man has to say. In *thinking* we weigh it and ask what it means for our own thought. Now we must *apply,* that is, we must ask what it means for life. With us as ministers this question looks two ways. First, it applies to our own life. It is a sad day for the minister when he ceases to ask of every message, including his own sermon: What does this mean for me? Second, it applies to our work. This particular course is chosen in order to prepare the minister for his work. The *Directions and Helps* call attention to the practical significance of these studies. But the student must also do this for himself. He must constantly be asking, What does this mean for my faith as a preacher, for my message to my people, for my work as pastor and church leader? Such questions will vitalize the work, and will keep your mind active and attentive. A good plan is to keep a note book, better, several of them. In one note down suggestions for sermons, in another for the Sunday school, etc.

4. *Express.* We have not really gained any truth, not really made it our own, until we have in some way expressed it. How much better we grasp a subject and remember it after we have preached upon it or have taught it to a class. We have had to make the thoughts our own, to order them after our own plan, and then to set them forth in our own language. So the best way to learn a subject is to teach it. And

the truth that is remembered best of all is that which is expressed in conduct.

Some of the material in our Course we can put into practice at once in this way, but most of it not. There are, however, some other things that we can do that involve a certain measure of expression.

(1) *Mark your books as you read.* You may wish to indicate such passages as seem important so that you can find them quickly when you page through the book. Such passages may be indicated by underscoring the line of the text. More important is some method by which you can note the central point of a paragraph and thus indicate the outline and course of the argument. Mark such passages by a line drawn on the margin of the page opposite the passage. If you wish, mark important passages with one line, the more important with two, the most important with three. Do this marking with care. Marks carelessly made or too many marks confuse instead of helping. The purpose here is to pick out that phrase or sentence in which the author puts the heart of the paragraph. In this choice we express our own thought and judgment. Carefully made it affords a test of our grasp of the author, and later on an excellent means for review. Read the whole paragraph carefully before you mark. Indeed it is better to read the whole chapter and get the outline of the argument in mind before trying to mark the significant point in each paragraph.

(2) *Make marginal notes.* Jot down a

criticism, add a reflection or comment, note the reference to some other book. It is a most excellent plan to write marginal headings for each paragraph summing up the argument of the paragraph in your own words. This is even better than the system of marking noted above. It compels you to express the author's thought briefly and gives you occasion to put it in your own words.

(3) *Use the fly leaves.* These blank pages at the end of the book may serve better purposes than ornament. Note when and where you read the book. Jot down references to pages to which you will wish to refer later. Write out comments that are too long for the margin of a page. In fact, you may note here any material that is connected with your study of the volume.

(4) *Write, write, write.* Constant and careful writing quickens the mind, clarifies the thought, and compels real work. The best test of whether we know what we have studied is to try to write the author's thought in our own language. And writing is also the best way to conserve the fruits of study.

5. *Review.* In your mind go back over the chapter after you have read it. Can you give the argument or outline briefly and clearly? Before taking up a new chapter look back over the road that you have traveled. Remember that each chapter is not an independent section but part of an organic whole. Keep that whole before you and you will better understand the indi-

vidual part. In the same way go back over the book. Return to the book that you read a few weeks ago, a year, or five years ago. You cannot spend time more profitably than in rereading or reviewing a good book. If you have used a plan of marks and marginal notes and have studied it rightly, you can review quickly as well as profitably.

6. *Remember.* The average student puts this first. For him study usually means reading a book and trying to remember it. This verbal memory is the hardest way to acquire, it is of least value, and what is thus learned is most easily lost. Memory is important but it should follow and not go first. First must come understanding. Think through what you have to study first. Then understand it in its relations, the paragraphs in relation to the whole chapter, the chapter as part of the whole book. Review constantly as you go along. Then test your knowledge. With a little more reviewing, the book will belong to your memory. This is not an easy road, but it is not so hard as the foolish process of "cramming," and what you get this way becomes a part of you. What you "cram" usually disappears very soon after the examination.

The Personal Spiritual Life

The most important suggestion is kept for the last. The student must guard his personal spiritual life. "Yes, books are valuable," writes Arnold Bennett. "But no reading of books will take the place of

a daily, candid, honest examination of what one has recently done, and what one is about to do—of a steady looking of one's self in the face (disconcerting though the sight may be)." The central theme of the minister, alike in study and preaching, is God. But there may be much reading about God and even much speaking about God without much personal fellowship with God. Indeed, there is a peculiar danger that constant dealing with divine things shall take from the preacher the sense of humble reverence and awe. Our supreme task is to bring life to folks, not simply to talk about that life. Only life can give life. Only as we live a life of constant and close fellowship with God, a life of humble trust and obedience, a life of daily communion and prayer, can we bring this life to others.

We ought then to seek spiritual efficiency just as we seek pastoral and pulpit efficiency and efficiency in the study. Only a few suggestions can be given here. (1) Take time. Do not let other duties crowd out the leisure which the soul needs for reading, thought, and prayer. (2) Take that time regularly, if possible the very first thing in the morning. Dr. Jowett quotes this from Andrew Bonar's journal: "By the grace of God and the strength of his Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God; not to do anything with my hand until I have been on my knees; not to read letters or papers until I have read something of the Holy Scriptures." (3) Do not

neglect general devotional literature. The Bible will always come first, but gather gradually other books also that will minister to your life. (4) Commit to memory passages of Scripture, hymns, and other writings that will help you. (5) Practice that communion with God which goes through the day and is not limited to the set time of prayer. See the little pamphlet, *The Practice of the Presence of God,* by Brother Lawrence.

After the Course

More important for the minister than any single course of study is the habit of study. More important even than the facts that you acquire in this Course of Study will be your knowledge of what to study and how to study and your regular habits of work. It sometimes happens that men with college and seminary training rely upon this preparation and fail to keep up their systematic study when they leave school. Such men are often outstripped by those who had fewer advantages originally, but have kept up systematic work year after year. Usually, however, it is the man who has had the best training of the schools who does the most work as a student in after years.

Such continued preparation means something more than the weekly writing of sermons. It is best done by means of systematic study in some special field, and this is most effectively carried on under special direction. The Commission on Courses of

Study is seeking to meet this need by providing a series of special postgraduate courses. The general plan is the same for each course. One subject only is studied. This is treated by a central text, or handbook, specially prepared for the course. To this are added three or four books for collateral study. Special directions are furnished to the student enrolling in the course. The work in each course is in charge of a special instructor, an expert in the field in question, and is carried on by correspondence school methods. So far four courses have been issued, as follows:

1. *A Study of John's Gospel,* prepared by Professor Rollin H. Walker. Instructor, Professor Ernest W. Burch.

2. *A Prophet of the Spirit* (a study of Jeremiah), prepared by Professor Lindsay B. Longacre. Instructor, Professor Longacre.

3. *World Citizenship and Christian Service,* prepared by Rev. Paul Hutchinson. Instructor, Mr. Hutchinson.

4. *Jesus Christ and the Human Quest* (a study of the person and work of Christ), prepared by Professor Edwin Lewis. Instructor, Professor Lewis.

A fifth course is in preparation by Dean James A. Beebe, which will deal with the subject of preaching. Other courses are being planned, so that it will be possible for a student each year to pursue work regularly in some field, and to select a course that will be of interest and profit to him. The personal contact in each course with an

expert instructor makes the work of great value.

Every student should enroll in one of these courses immediately after graduation from the Conference course. The only cost, in addition to books, is an enrollment fee of two dollars. Write to Dr. Allan MacRossie, Educational Director of the Commission, 150 Fifth Avenue, New York.

DICTIONARY OF THE BIBLE

HASTINGS

The Book

The most notable dictionary of the Bible for present use is the five-volume edition of Hastings' *Dictionary,* the first volume of which was issued in 1898. The need was soon felt for a smaller and less expensive work that would serve the purpose of the ordinary pastor and Bible teacher. The one volume work which we are studying is not a condensation of the larger work, but an entirely new work for which the services of many of the most noted teachers in this country and abroad were secured.

Note.—The Homiletical Directions and Suggestions form an important part of the work of each year. They are a part of the required work, and the student is marked separately upon the written work called for in connection with them. It is decidedly to the advantage of the student to study these Homiletical Directions in connection with his study of the various books to which they refer. In beginning your work, therefore, turn back to these Directions as given in the last pamphlet. Read the introductory matter and then turn to the material that bears upon the particular book which you are studying at the time.

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This work has been placed in the Course of Study for two reasons. In the first place a good Bible dictionary should be in every minister's library and he should learn how to use the same. The assigned work given in connection with this book, as well as the references made to it later on in the Course in other studies, will help the student to learn how to use this valuable book. In the second place the articles from the dictionary supplement the material offered in the books of the Course on Bible study, especially in the Old Testament. It will be noticed that these articles fall into several classes: on the Bible in general, on individual books of the Old Testament and New Testament, one on the history of Israel, and finally several on doctrinal subjects.

A student should understand clearly that the position of these articles is not necessarily approved in all details by those who have selected this book. A Bible dictionary is the joint production of many men. These differ largely among themselves. There are very conservative articles in the book, and some that are quite radical. The student must learn to read and to judge for himself, and he should do that with the articles here assigned, as well as in his later use of the book. Taken as a whole, the work fairly represents the opinion of competent scholars of to-day.

Suggestions for Study

1. Read carefully the articles assigned.

Look up the Bible references and follow the discussions with your Bible before you. Remember that a dictionary article does not take the place of the Bible, but simply comments upon it.

2. Answer carefully the questions concerning each article. This enables a student to get the essential points and to test his knowledge.

3. Use the dictionary in connection with your other studies. Form the habit of looking up proper names, localities, and other references.

4. With this work done, complete the written work as assigned, basing your written work both upon the text and upon the Bible.

5. The closing pamphlet in this volume of *Directions and Helps* gives "Homiletical Directions and Suggestions" for the second year of the Course. In every case the part applying to a given book of the Course should be considered in connection with the study of that book.

I. The Bible in General

1. *Bible*

Required Readings: Articles on *Bible, Canon of the Old Testament, Canon of the New Testament.*

(1) What is the meaning of the term "Bible"?

(2) What is the meaning of the term "Testament"? Why was it used?

(3) What are the Jewish divisions of

the Old Testament canon, and how did they reckon the books in each division?

(4) Which is the oldest book in the Old Testament? Which book is the most recent?

(5) What was the original language of the Old Testament?

(6) When was the first translation of the Old Testament made?

(7) Into what language was the New Testament first translated?

2. *Canon of the Old Testament*

Suggested Readings: Articles on *Canon, Apocalyptic Literature, Apocrypha, Jamnia (location of), Josephus, Philo,* and *Septuagint.*

(1) What is the meaning of the word "canon"?

(2) Name three divisions of the Old Testament canon and give the closing dates of each group.

(3) Name the necessary conditions preceding the formation of a canon of Scripture.

(4) What are some of the first indications or traces of a canon in Israel?

(5) Make a list of the Old Testament books as found in each of the three divisions of the canon.

(6) Contrast this list with the arrangement in our English translations, noting especially the position of the books of Judges, Samuel, Kings, Ruth, Chronicles, and Daniel.

(7) How do you account for the number

of 39 books in our English Old Testament in contrast with 24 books in the Hebrew Bible?

(8) Was the canonicity of any of the Old Testament books ever questioned?

(9) What was the significance of the synod of Jamnia? Its date?

(10) What is the attitude of the New Testament writers to the Old Testament?

3. *Canon of the New Testament*

(1) Explain the meaning of canon and give two or three synonymous words or phrases.

(2) What century is most significant for the formation of the New Testament Canon and why?

(3) Explain the terms "Diatessaron," "Canon of Marcion," "Muratorian Fragment."

(4) What New Testament books won their place in the canon with difficulty?

(5) To what extent did Eusebius influence the formation of the canon? When was the list of Athanasius made public and how?

(6) Indicate Luther's attitude toward the canon.

(7) By what tests is the canon approved to-day?

II. Old Testament Introduction

Required Readings: Articles on *Hexateuch, Psalms, Proverbs, Book of Proverbs.*

1. *Hexateuch*

(1) What grounds are given for the opinion that Moses was not the author of all of the Pentateuch?

(2) Name and characterize the three bodies of law, or codes, contained in the Hexateuch.

(3) What is meant by D, JE, and P?

(4) How does the criticism of the Hexateuch affect our view of the inspiration of these books?

2. *Psalms*

(1) What is a psalm? Mention two psalms in the Old Testament outside the book of Psalms, and two in the New Testament.

(2) Name some of the collections of psalms made before our present book of Psalms was compiled.

(3) During what period was Israel specially interested in the use and collection of the psalms?

(4) Discuss the belief in God and the attitude toward sin as found in the psalms.

3. *Proverbs*, and *Book of Proverbs*

(1) Describe the form and character of the proverbs.

(2) Give some of the main divisions of the book of Proverbs.

(3) What is the probable date when its parts were brought together?

III. History of Israel

Required Reading: *Israel* (p. 394, section 4, to p. 409, section 30, inclusive).

Read the Scripture passages, as far as possible, bearing upon the following questions, and also use maps:

1. Where was the place of Israel's wanderings?

2. By what route did they first plan to enter Canaan? Where did they actually enter? What land did they first conquer, and who settled there?

3. Was the conquest of Canaan sudden or gradual? Give reasons for your opinion.

4. What were the social and political conditions of the period of Judges?

5. Name some of the more important judges. Tell what the judges were and what they did.

6. Who was the first king of united Israel? Tell something of his life and character.

7. Describe David's reign and his character. Why did Israel need a king at this time?

8. Indicate the strong and the weak points of Solomon's reign.

9. What were the underlying reasons for the division of the kingdom?

10. Name the most important events in the history of Israel (the Northern Kingdom) to the time of its fall, and give date of latter.

11. Name the important kings and events in the history of Judah, 937-722 B. C.

12. Tell of Hezekiah's reign and its importance.

13. Tell of the reaction under Manasseh and the reform under Josiah.

14. What were the closing events in the history of Judah?

15. Describe the exile, its character and chief events.

(The history of Israel is generally divided into two great divisions, namely, Hebrew history and Jewish history. All pre-exilic history is Hebrew history and all post-exilic history is Jewish history.)

16. Tell of the work done under Haggai and Zechariah. Under Nehemiah.

17. Describe the Maccabean revolt.

18. Tell about the destruction of Jerusalem.

IV. New Testament Introduction

Required Readings: Articles on *Gospels; Matthew, Gospel of; Mark, Gospel of; Luke, Gospel of; John the Apostle; John, Gospel of; John, Theology of.*

1. *Gospels*

(1) State the aims of the several Gospel writers.

(2) What are the "synoptic Gospels"?

(3) Which theory best explains the relation that exists between Mark, Matthew and Luke?

(4) Indicate a number of differences between the fourth Gospel and the other three.

(5) In what way can you support the statement that John's is the "spiritual Gospel"?

(6) What traces of eyewitness testimony are to be found in the Gospels?

(7) Give the most approved dates for the four Gospels, with the probable place of writing.

2. *Matthew, Gospel of*

(1) What is the importance of certain statements of Papias for our knowledge of the first Gospel?

(2) Name at least five discourses in the first Gospel.

(3) In what manner did the name of Matthew become associated with the first Gospel?

(4) Find ten Old Testament quotations in Matthew and compare them with the Old Testament passages themselves.

(5) What proportion of the first Gospel is given to the Galilæan ministry of Jesus? What proportion is given to the Passion story?

(6) Why is the first Gospel called especially a Gospel to the Jews?

(7) Name ten miracles narrated in this Gospel.

3. *Mark, Gospel of*

(1) What is the evidence in early Christian literature as to the existence of the second Gospel in the first and second centuries?

(2) What can you tell about Mark the writer of the second Gospel?

(3) Why is it believed that Mark is the oldest of the synoptic Gospels?

(4) Compare Mark's use of parables with Matthew's use.

(5) How much of Mark is not found in the other Gospels?

(6) What textual problem is furnished by the last chapter of Mark?

(7) Estimate the value of Mark as a source of first-hand knowledge of Jesus.

4. *Luke, Gospel of*

(1) What sources were used by Luke which apparently were not available to Matthew and Mark?

(2) What is the so-called "long insertion" of Luke? What is the character of its contents?

(3) How faithfully does Luke follow Mark's narrative?

(4) Indicate some particular interests which influenced Luke in writing his Gospel.

(5) Name twelve parables found only in Luke.

(6) How is the third Gospel related to the book of Acts?

(7) Offer your estimate of the historical value of the third Gospel.

5. *John the Apostle*

(1) How extensive is our knowledge of John as gained from biblical data?

(2) Estimate the relative value of the early and the late traditions about John.

(3) What are the best reasons for identifying John the apostle with "the beloved disciple"?

6. *John, Gospel of*

(1) What gives John's Gospel its unique and lasting value?

(2) Show why it is better to hold the traditional theory that John the apostle wrote the fourth Gospel than to accept later views?

(3) What is the expressed purpose for which the fourth Gospel was written?

(4) What position does Davison take as to the date and place of writing of John's Gospel?

7. *John, Theology of*

(1) Name the outstanding points in John's style and method.

(2) In a paragraph or two sum up what the fourth Gospel teaches about God. Similarly, what its teaching as to the Holy Spirit is.

(3) What does the word Logos mean to the Evangelist?

(4) What name is most used by John to designate our Lord? Compare his usage with that of Paul and with that of the writer of Hebrews.

(5) Present in a few sentences John's view of salvation as found in the Gospel and in the first Epistle.

V. Religion and Doctrine

Required Readings: Articles on *Revelation, God* (pp. 299-301), *Sin* (in Old Testament), and *Fall.*

1. *Revelation*

(1) What is the meaning of revelation? Name its sources.

(2) Why is revelation possible? Why probable?

(3) What are the various methods of revelation?

(4) Trace the historical development of revelation.

(5) What is the purpose of revelation?

2. *God* (to section 6, inclusive).

(1) Discuss the gradual character of divine revelation.

(2) What were the prevailing conceptions of God in the pre-Mosaic period?

(3) Describe the conception of God in the post-Mosaic period. What is henotheism? Monotheism? Anthropomorphism?

(4) What progress was made in the conception of God in the prophetic age?

(5) What is central in the Christian thought of God?

3. *Sin* (in the Old Testament).

(1) Discuss the conception of sin in Genesis.

(2) What is the conception of duty and of sin as found in Deuteronomy and the historical books?

(3) In the teaching of the prophets, what kind of sins are condemned and what idea of God is emphasized? What is Jeremiah's message?

4. *Fall*

(1) Tell the story of the fall; discuss its historical character and its spiritual meaning.

5. *Lord's Day*

(1) Find all the references to "the Lord's Day" in the New Testament.

(2) What circumstances led the early Christians to choose a day for worship other than the Jewish Sabbath?

(3) What early evidence outside the Bible supports the conclusion that the first day of the week was early devoted to the worship of Christ?

(4) If not identified with the Sabbath, what relation does the Lord's Day hold to the Sabbath in early Christian thought?

(5) Show that the choice of the Lord's Day was not out of harmony with the will of Christ.

REQUIRED WRITTEN WORK

1. Write an address or sermon of 1,000 or more words on the Bible. (1) Tell something of the story of the Bible, of its parts, the variety in the character of its writings, how and when written, and how brought together; (2) set forth the meaning of the Bible for men, telling how it

meets their needs and illustrating this by citing passages.

2. Write out in parallel columns the Bible verses which form the two accounts of creation and of the flood as indicated on page 347.

3. Name the five psalms which seem of greatest value to you, and give your reasons, setting forth briefly their message.

4. Discuss the value of the book of Proverbs to us and give illustrations. (500 words.)

5. Write a paper of 500 or more words telling of the life and conditions in the time of Judges, and describing the work of the latter.

6. Write a paper of 500 or more words on Saul. Note the two stories concerning his choice, tell about his service to Israel, his character, and his end.

7. Tell the story of the fall of Judah and of the exile. Note what led to the fall, the great prophetic leaders of this period and their message, and the conditions in exile.

The student may omit any three of the above topics.

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A. R. Gordon, *The Poets of the Old Testament.*

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J. P. Peters, *The Religion of the Hebrews.*

H. T. Fowler, *The Origin and Growth of the Hebrew Religion.*

R. L. Ottley, *The Religion of Israel.*

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F. C. Eiselen, *Prophecy and Prophets.*

J. E. McFadyen, *Amos, A Cry for Justice.*

G. A. Smith, *Jeremiah.*

Inter-Testamental Period

W. Fairweather, *The Background of the Gospels.*

R. H. Charles, *The Religious Development Between the Old and the New Testaments.*

W. O. E. Oesterley, *The Books of the Apocrypha.*

OLD TESTAMENT COMMENTARIES

What commentary shall I buy? is a question frequently asked by the young minister. The best plan is not to buy any one commentary, or set of commentaries, but to buy separately and select from different series. The list suggested below will be a helpful guide. In general it may be said

that the *International Critical Commentary* represents the highest scholarship, but has more critical matter than the average pastor desires. The *Westminster Commentaries* are less technical. The *New Century Bible* is written by men of standing, but is simpler and more popular. The volumes by G. A. Smith are expositions rather than commentaries, but in their class are of highest interest and value to the preacher.

S. R. Driver, *The Book of Genesis.* Westminster Com.

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E. L. Curtis, *The Book of Judges.* Bible for Home and School.

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F. C. Eiselen, *The Minor Prophets.*

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W. R. Harper, *Amos and Hosea.* International Critical Com.

S. R. Driver, *The Book of Daniel.* Cambridge Bible.

L. B. Paton, *The Book of Esther.* International Critical Com.

The volumes of the International and Westminster Commentaries are larger and more expensive. Those of the Cambridge Bible, the New Century Bible, and the Expositor's are cheaper.

A HISTORY OF THE CHRISTIAN CHURCH

WALKER

As to the Study of History

The Christian religion may be regarded in three ways. First of all it is *a historical fact,* a living movement that has gone on through the centuries. As such it was prepared for in Israel, it has its center in Jesus of Nazareth, and its later record is the story of the Christian Church. In the second place the Christian religion is *a truth,* the divine truth about the highest questions that men can ask, about God and man and the world and the life that is and that which is to come. In the third place Christianity is *a life,* a life given to each man that he is to live out for himself, a life that is to be established upon the earth.

Our various studies in this Course may be divided according to this three-fold aspect. When we study systematic theology, or Christian doctrine, we are considering Christianity as a *truth.* All our practical studies, such as homiletics, church methods, religious education, social service, and mis-

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sions, have to do with Christianity as a *life*. For in all these branches we are studying what Christianity means to the world as a life and how we can bring that life to men—as a message, in and through the church, in the training of the young, in society, and among the nations of the earth.

Christianity as a *historical* study includes two large fields. (1) The biblical field comes first, represented in the study of the Old and New Testaments. These form a revelation from God, but they are a historical revelation, and they must be studied as history, as a life that was given to men and lived upon earth. (2) With the close of the New Testament times there begins the period of church history. It includes the story of the church in its various branches with the history of Christian thought. In the broad and true sense it should consider every movement that is related to the progress of the kingdom of God, whether it be within the organized church or not.

The study of the Old and New Testaments we have already begun. Because of its central importance, that study will be continued throughout the Course. With this year we take up the study of the second great field of history, the church. Strictly speaking, we have already had two historical books in our collateral study, namely, the *Lives of Wesley and Asbury;* for biography is an interesting and important part of history. These two biographies are

important for Methodist history. Luther's life is not only of great interest, but of highest importance in the study of general church history, and so comes very properly in this year. In the third year we are to have the life of Phillips Brooks, in many ways the most representative preacher of the general church in the nineteenth century, and one whose life is a study of peculiar value to other preachers alike as man and as minister.

The value to the preacher of the study of church history is manifold. (1) It helps to a right understanding and appreciation of Christianity. We know things best by watching how they have lived and grown. Here we see how Christianity developed her creeds, her institutions, her forms, and how she has been spreading throughout the earth. (2) Such a study gives a man balance and perspective. The man with the large view that history gives will not be misled by ancient errors dressed up in new forms such as are appearing constantly, nor by those divisions which come from looking at some petty point of doctrine. (3) At the same time such a study gives breadth and tolerance and openness. It helps us to see the measure of truth there is in a system from which we differ. It keeps us from thinking that our own organization and ideas are perfect and final. We see the life of the Christian religion as a moving power and a growing spirit which is deeper than all the slowly changing forms in which it manifests itself. And

the sense of its progress makes us open to new truth and to new ways into which this living and moving God of ours may lead us in the developing life of his kingdom.

Professor Williston Walker was professor of church history at Yale for some twenty years, succeeding George P. Fisher, whose history was once in this Course. He was the author of a number of other important historical works.

It is difficult to cover the whole field of church history in one volume. The result is apt to be a mass of facts, crowded together, difficult to read, and more difficult to remember. Our author is exceptionally well equipped for the task and has given us the best one volume history of the Christian Church that we have. It is an accurate, clear, concise, comprehensive, and candid treatment. The book reads like a romance and ought to be in the library of every minister. The author stresses the truth that church history is not something apart from all else, but is a part of the general life of men. He therefore takes up social and political conditions and the general development of human thought as they are a part of, or influence, the life and thought of the church.

In such a study the reader is apt to be lost in a mass of details. The General Suggestions for study given in the first pamphlet of the *Directions* should be especially considered in connection with this book. Have a notebook constantly on

hand in which to write down as they appear the most significant events and movements, causes, origins, developments, outstanding persons involved, results, etc. The maps in this book, together with others that may be available, should be consulted. The Index will be found of real value in suggesting places to find material for the writing of the papers. It will be helpful to keep in mind the general periods into which the author has divided the history of Christianity. As noted in the table of contents at the beginning of the book, the first three come properly in Ancient Church History. The next two belong to the Mediæval Period. The last two belong to the Modern Period. Fix these broad divisions in mind; it will give you a sense of order and help you to remember as well as to see the significance of the movement you are studying. This might well be done in a preliminary survey of the book before you begin the detailed study.

As soon as you finish the study of a period, prepare (1) an outline of its main points and (2) a statement of your own in which you set forth the real meaning of the period. Since the field is so vast, it would be best to select the significant events and movements about which to group the less important historical data. The outstanding crises through which the early church passed may be centered in the personalities and work of certain notable leaders. In the Middle Ages several distinct movements dominated the period, which

make it one of transition from the Ancient to the Modern. The Reformation and the following centuries naturally lead the student along the lines indicated by the various sects and religious thought movements of our era.

After studying a period and preparing the material on the same as noted above, test your knowledge by the questions given below and add such further study as may be needed.

The larger part of the time covered by Period I has been treated in Rall, *New Testament History*. The assignment of work, therefore, in this course is begun with p. 41. It is very desirable, however, that the student read the preceding pages of Walker.

In order to reduce somewhat the amount of material to be mastered by the student one or more sections under each Period are indicated as "to be read." While the student will not be examined on these sections, some of them are of real importance and all of them are to be read with care. The following are the sections which are "to be read."

Period I: Section XI.

Period II: Sections II, VI, X, XVII, XVIII.

Period III: Sections IV, VIII, X, XI, XIV to XVI.

Period IV: Sections II, V, XIII, XIV.

Period V: V, VI, XIV.

Period VI: VI, VII, XII, XIV.

Period VII: X, XI.

Period I. From the Beginnings to the Gnostic Crisis

The chapters beginning with Sec. VIII deal mainly with the organization of the church and her relations to the state. Leading Protestant scholars agree in the opinion that there was no one form of church organization at the beginning, and certainly no special form laid down as a law by Jesus or by the apostles; the various forms developed according to the needs of the growing Christian communities. The decisive question in the matter of church organization is whether the form of organization is fixed and sacred and an end in itself, or whether it is merely a means. The former is held by Roman Catholics and High Church Anglicans, the latter by most Protestant bodies. See Discipline of 1920, pp. 10, 11, and McConnell, *Personal Christianity,* pp. 45-49, 82-93, for the position of Methodism. While we have a ritual, we are not limited by this in our worship, as the Roman Catholic and Anglican churches are. While the Methodist Episcopal Church has bishops, we do not believe in apostolic succession. Our bishops are chosen to be "general superintendents" in the church as other men are appointed to be "district superintendents." What are the author's conclusions as to the threefold ministry of this period? Note that Wesley built his societies upon a similar interpretation.

What was the attitude of the church to-

ward the state? Persecution had its origin in what causes? Not until the middle of the third century does the first general persecution occur. Who were the Apologists? State the positions of the most important thinker of this group. Note that the Christian life must be distinguished from the doctrines in which from the first Christian believers sought to set forth the meaning of their faith. It was natural and inevitable that they should differ in their forms of statement.

Period II. From the Gnostic Crisis to Constantine

This period is extremely important because of the fundamental changes which took place in the church. In organization, in practice, in thought the church takes on certain well-defined forms. The following factors should stand out clearly: 1. The church and state, their relations, the persecutions, the final triumph of the church. 2. The development in thought, conflict with various heresies, the formulation of Christian beliefs in definite credal statements. 3. The development of the Old Catholic Church, a compact institution, well organized, with bishops at the head, to whom each Christian must be obedient and with whose interpretation of the Scripture and the Rule of Faith each must agree. 4. The beginnings of the Roman primacy. A comparison of the Petrine theory and the natural causes which aided this development. 5. Changes in ritual, with possible

influences coming from pagan sources and from the mystery cults.

With the historical material grouped under these heads the student will be able to find his way more easily through the labyrinth of facts.

The greatest crisis was the Gnostic. Strive to see why this peculiar heresy was a source of real danger to the church. It has been compared with modern Christian Science. Do you think that it tended to undermine the historical foundations of Christianity?

Montanism constituted a less serious question, and in its utter suppression the church lost something which she could not afford to lose. This movement has been called early Methodism.

Largely because of opposition to heretical tendencies there arose what is termed the Old Catholic Church. Differentiate between this expression of Christianity and that of the apostolic age, pp. 59f. Note the threefold development which constituted this change. It is one which McGiffert, the noted church historian, has called the most momentous change through which the church has ever passed. Note the growing importance of Rome as a part of this development.

In the realm of thought we have two epoch-making men, Tertullian, the founder of Latin theology, and Origen, the first great systematic theologian of the church. The chief contribution of each should be studied, as well as the significance of

Irenæus and Clement of Alexandria in the realm of thought, and that of Cyprian in the sphere of church polity.

Monarchianism contends with the Logos Christology for the mastery. The former sought to "place" Christ so as to keep the strict unity of God. Differentiate between the two classes of Monarchians, Paul of Samosata, the chief representative of the one, and Sabellius, of the other. Each view in modified forms has its adherents to-day.

In the relation between church and state note all the reasons for the persecutions of the Christians. Why were there so few general persecutions? What were the results? Remember Tertullian's phrase about the blood of the martyrs becoming the seed of the church.

Sec. XI, on constitutional development, will be of special interest to a Methodist who is familiar with the polity of his own church. He will see that Methodist theories and practices are more in harmony with primitive Christianity than with the practices of this era. As regards ritual, baptism, the Lord's Supper, radical changes were taking place. What were these? The changed emphasis on the forgiveness of sins is of great importance. A different theory of the church originated, in that it was regarded as an agency for salvation rather than merely as a communion of saints. What had the Novatian Schism to do with this change? What does the author mean by "the lower morality"?

What other religious forces became real

rivals of the Christian faith? What good elements did they contain? Why did they fail where Christianity succeeded?

Period III. The Imperial State Church

During this period we have in the large a continuation of the developing forces and agencies of the previous period, with one notable difference. Now the church is in power, suffering as well as reaping from her alliance with the state. The free religious thinking of the past is no more. The church on her part becomes a persecutor, using the arm of the state in suppressing undesirable innovators. Witness the Donatists.

Arianism was the great crisis which threatened the stability of the church. What was the gist of this heresy and why so dangerous? Give the reasons for its final overthrow. Sec. IV will give the significance of the struggle and the importance of the defeat of the Arian view.

A factor of tremendous import is the introduction of a new element—the Germanic. Note the Arian influence in their conversion and the significance that we may attach to the conversion of the chief of the Franks, Clovis, to orthodox Christianity, pp. 133ff. Rome had much to do with the evangelization of the German tribes, thus increasing her power and prestige in western Europe.

A new ideal came to dominate the church in the institution of Monasticism. What is your opinion of that ideal? What gave rise to this institution and who were its pro-

moters? Despite its later degeneration it served a mission in the earlier period. In what respects is this true?

The four great churchmen, Ambrose, Chrysostom, Jerome, and Augustine, may be studied together. Attempt to place each as to his historical importance, noting especially the significance of Jerome in the translation of the Bible, and the position of Augustine as the dominant factor in western theology. Gregory the Great, standing between the Ancient and Mediæval periods combines in a measure the characteristics of each.

Two great controversies troubled the church. The Eastern, known as the Christological, resulted in four general councils, each condemning an inadequate answer to the question, "How are the two natures in Jesus Christ, the divine and the human, related?" The chief of these was the Council of Chalcedon, 451.

The western conflict, known as the Pelagian, centered about the question of sin and salvation. Although Augustine was the great opponent of the Pelagian view, the church finally accepted neither view, but a sort of compromise between the two.

In this period marked changes occur in church practice, polity, and worship. Enumerate them as given in Secs. XII, XIII, XIV. Were these changes all for the good of Christianity? Which, in your opinion, tended to "heathenize" the church? Do we have any of the "Lower Christianity" to-day?

Period IV. The Middle Ages to the Close of the Investiture Controversy

The earlier Middle Ages present four dominant characteristics: 1. The Catholic Church with its center in Rome became the dominant power in the West, at first a beneficent agent amid the general turmoil, later more or less of a corrupting influence. 2. The training and conversion of the Teutonic tribes by the church. 3. The establishment of the Holy Roman Empire by Charles the Great and its reorganization by Otto I. 4. The conflict between empire and papacy which ended in a victory for the latter in the following period.

Missionary efforts in the British Isles and from thence on the continent mark the earlier period. Note the struggle between the older Celtic and the later Roman form of Christianity. Why did the latter win? Who was the great apostle to the Germans and how did his missionary labors strengthen the papal power?

In the relation between the Franks and the papacy two very significant events must be kept in mind. The first was the crowning of Pippin by the pope, "the most important event in mediæval history" (203). Why? The other, the grant by Pippin to the pope of certain lands, the beginning of the temporal sovereignty of the papacy. What was the significance of this grant? What was the Donation of Constantine?

What was the significance of the crowning of Charlemagne in 800? Why can his

remarkable reign be called a revival of learning? Note the significance of the Treaty of Verdun, 843, and its bearing upon modern Franco-German questions. With the gradual disintegration of the vast Carolingian empire we have the beginnings of the Feudal system (to the mediæval period what the national state is to us). Why did the church become a part of that system, and with what results?

The beginning of the conflict between empire and papacy comes after Charlemagne's time. The papacy made effective use of the Forged (Pseudo-Isidorian) Decretals (compare Nicholas I). Then came papal decline. Note the depth of the degradation from which Otto I saved it (p. 215). His reign is significant because of the inauguration of the Holy Roman empire, 962. This period cannot be correctly appraised without an understanding of the theory of empire which dominated the minds of men. However much unreality may have been attached to the idea, it was an idea, nevertheless, which was destined to control events for centuries.

Note the year 1054 as the definite break between the Eastern and Western churches. What were the main reasons for that schism? Was it beneficial or ought the church to have remained under one mighty organization?

As one of the results of the much-needed Cluny reform movement the papacy is again renewed, cleansed by the emperor, and finally firmly established by the

powerful Hildebrand, later Pope Gregory VII. For several reasons his papal reign is epochal. He established the papacy on a basis of a world theocracy. He founded the College of Cardinals, 1059, thus freeing the papal institution from imperial or secular control. He forbade simony (traffic in spiritual things), forced clerical celibacy upon an unwilling church, and ushered in the bitter struggle with the empire. Henry IV, the German emperor, went to Canossa. What was the meaning of this scene? What was the outcome of this investiture conflict? Note the Concordat of Worms in 1122.

Period V. The Later Middle Ages

In the realm of thought this period is characterized by the founding of universities, by Scholasticism, and the beginnings of a new approach to truth known as the Renaissance. In the realm of action the Crusades occupy the foremost place. Reform waves find expression in the founding of the Cistercian order and the rise of the Friars. The papacy reaches its height (Innocent III) drunk with the victory won over the empire. It rapidly declines (with Boniface VIII), ushering in a period of degeneration and schism. The reforming councils fail to reform the church "in head and members," consequently the need for more drastic measures is seen. This feeling proves to be fruitful soil for the later Reformers.

The Crusades constitute a more or less

continuous relation for three centuries between the Mohammedan East and the Christian West. State the causes of the Crusades. What relation did the feudal system, the power of the pope, the religious ideas of the times bear to this movement? Enumerate the important results.

Compare Saint Bernard and Arnold of Brescia in the reforms each advocated. Why were the Cathari and the Waldenses regarded as heretical and dangerous? Did the church deal wisely with them? What do you think of the method of coercion? How did the Inquisition come into being?

Why did Monasticism need a revival such as is seen in the establishment of the Dominicans and the Franciscans? Compare the ideals advocated by each. Of what value were the Tertiaries?

Scholasticism is difficult to understand. An attempt should be made to distinguish between the realist and the nominalist (p. 262). Consult some history of philosophy for additional information. Because of their importance differentiate between Anselm's and Abelard's theories of the atonement, both of influence still to-day. The great teacher of the age was Peter Lombard in his Sentences, while in Thomas Aquinas Scholasticism reached its height. The latter is still the supreme authority in the Roman Catholic Church. His theology, therefore, will bear painstaking study. It has been made familiar to many through Dante's Divine Comedy. In Occam we find

Nominalism gaining ground. Why is it called the bankruptcy of scholasticism?

A part of the thought movement of the age is known as Mysticism, in its higher exponents a forerunner of the Reformation. Who were these exponents? What characterized the mystical approach?

The relations with the Mohammedans continue and Constantinople falls in 1453. Who was the great missionary among the Moslems?

The conflict between papacy and empire comes to a head. With Innocent III we reach the zenith of papal power, to be followed soon after by the destruction of the Imperial German house. But the rising spirit of nationalism proved to be too strong for the imperialistic policies of the papacy. The latter institution is degraded by its enforced residence under French control (known as the Babylonian Captivity) and by the Great Schism. Why may these two events be said to have prepared the ground for the Reformation?

Name the three reforming councils and indicate the reasons for their failure. In what respects can the Defensor Pacis of Marsilius, the work of Occam, of Wyclif, and of Huss be called preparations for the Reformation?

The transition from the Mediæval to the Modern era is begun by the Renaissance. As an aid to memory the general differences between Mediæval and Modern may be represented as follows. Scholasticism dominated the one in the intellectual sphere,

natural science the other; Catholicism the characteristic religious expression of the one, Protestantism of the other; feudalism the political expression then as over against the national state of our day; serfdom the economic expression of the Middle Ages as wagedom is of ours; the corporate life of church, state, guild, submerged the personal interests of the mediæval man, while individualism may be considered typical of the modern spirit.

The transition movement is sometimes divided into a southern, Italian or pagan, Renaissance, and a northern, or Christian, Renaissance. Note the characteristics of each and the relation of each to the Protestant Reformation. What was the attitude of the church toward the new learning? Petrarch is called the first modern man. Compare him, for instance, with Saint Bernard, the typical mediæval man. Reuchlin was the greatest German humanist, Erasmus the greatest of them all. Itemize the contributions of the Renaissance or Humanistic movement.

Period VI. The Reformation

For convenience sake this period may be subdivided.

1. The Lutheran branch and extension into northern lands.

2. The Calvinistic (Reformed) branch and extensions. Arminianism, a revolt against Calvinism.

3. The English, or Anglican branch, in-

cluding the Puritan revolt with the subsequent divisions into minor sects.

4. The Counter-Reformation in the Catholic Church culminating in the conflict with Protestantism in the Thirty Years' War.

5. Radical movements, as the Anabaptists, Socinians, Schwenckfeldians, etc.

While reading Sec. I jot down the reasons for the occurrence of the outbreak in Germany and Luther's contribution to the revolt. The author has rightly emphasized the fact that the Reformation, though primarily a religious movement, was influenced by and expressed economic, social, and political elements as well. This was true of its preparatory stages, the course of its development, and the results it achieved.

By what steps was Luther led to break with Rome? What were the cardinal principles in his emphasis? Though pope and emperor both opposed the "new heresy," it was not suppressed. Give several reasons. Note in your study the obstacles Luther had to meet, the origin of the name "Protestant," and the origin and composition of the Augsburg Confession, the organization of the Protestant forces, the spread of the new faith. Study McGiffert's Life of Luther in connection with this period.

The Swiss Reformation originated with Zwingli. In what respects was he unlike Luther? Which reformer had the broader point of view?

The Anabaptist movement is significant

because of the thorough-going Protestant principles inculcated despite numerous extravagances to which some of the leaders gave themselves, and because of the adoption of the principles in part by later Baptists, Congregationalists, Mennonites, and Quakers. The main Protestant stream was hostile to its spread and became more conservative in its attack upon Catholicism and upon radicalism. Note this consolidation of strength in the Augsburg Confession and in the organization of the Schmalkald League. Note the importance of the Religious Peace of Augsburg in 1555, and its "ecclesiastical reservation."

Zwingli, not Calvin, was the author of the Swiss Reformation, but the latter through his organizing genius, both mental and practical, virtually created Calvinism as we know it. His theology was in the main that of Luther but with this difference: God's sovereignty and predestination, regarded by the latter as important elements in a system containing other doctrines of equal worth, were made by Calvin the pivotal center about which all other doctrines must be grouped. Note the spread of this most aggressive form of Protestantism.

Why does the beginning of the English Reformation depend so much upon political considerations? Note the checkered career of this movement through the reigns of Henry VIII, where we have merely an anti-papal Catholicism; of Edward VI with its semi-Protestantism; of Mary, Catholi-

cism again; of Elizabeth, when in 1559 the Anglican Church may be said to have had its origin. What were the Thirty-nine Articles and when were they adopted?

In Scotland the movement took a different course, Calvinistic throughout because of the prophetic work of Knox, the Luther of Scotland.

The Catholic Church experienced a reformation of its own, known as the Counter-Reformation. It found expression in three main agencies: 1. The organization of new orders, notably the Order of Jesus (Jesuits). 2. The Council of Trent, which systematized, solidified, and strengthened the Catholic doctrinal position besides instituting much-needed reforms. 3. The Inquisition with the Index. What were the chief abiding results of this revival?

The French Protestant movement (Huguenots) promised much at the start, but political considerations played havoc with the cause. The Edict of Nantes, 1598 (revoked 1685), coming at the end of the bloody Wars of Religion, is an important event. When was the Protestant party as such destroyed? Why did Richelieu adopt this policy?

The Protestantism of the early part of the seventeenth century stands in strong contrast with that of Luther's time. Note the particulars in Sec. XIII. After a series of bitter, fruitless controversies there came a dry Protestant Scholasticism, from the main evils of which the church was finally saved by Pietism (pp. 495ff.). In

the meantime the Thirty Years' War devastated Germany. What were the results of the Peace in 1648?

Socinianism is of note because of its protest based upon reason against certain doctrines held by the orthodox. It was a forerunner of Unitarianism.

Arminianism in its protest against extreme Calvinism ought to be of interest to the Methodist because it constitutes a part of the background out of which the Wesleyan movement sprang. Wesley as a High Churchman was an Arminian. Grotius, a prominent Arminian, presented a new theory of the atonement. How does the author judge it?

The Puritan revolt arose out of a protest against Catholic forms still clinging to the Anglican Church. Later it became a social and political movement. How do you explain its remarkable triumph and speedy collapse? Name the elements of strength and of weakness embedded in the movement. Although crushed as a party the spirit of Puritanism lived on in the separatist sects. Wesley's ancestry was Puritan.

Note the act of Religious Toleration, 1689, under William and Mary. The Quakers, though never numerous, constitute an important body of Christians in the emphasis upon inner heart religion much like the later Methodists. Their history is one of the brightest in all the annals of the church.

Period VII. The Transition to the Modern Religious Situation

Sec. I deserves careful scrutiny. It shows how both the Reformation of the sixteenth century in its religious aspect and the change in the late seventeenth and the eighteenth century, more in its intellectual aspect, constitute periods of transition to the Modern age. We are thus prepared for the author's emphasis upon the intellectual changes as noted in the beginnings of modern science and philosophy. Copernicus and Newton in science, Descartes, Leibnitz and Locke in philosophy are outstanding figures.

In connection with the section on Deism it is to be noted that Methodism was in part a protest against the position of Deist and Apologist alike. The prime proof of Christianity is neither miracle nor prophecy, but, as Wesley stated, the vital religious experience of man himself.

In Pietism we have a revival in many respects like Methodism. Write down the similarities as they appear in the chapter. Do you think that Pietism did as much for Germany as Methodism did for England? Note the importance of Halle as a missionary center and the great contribution of Pietism to the church universal.

With the Moravians and Methodists we tread upon familiar ground, scarcely needing emphasis because treated elsewhere in the Course. However, the section dealing

with the results of the Methodist movement deserves careful study.

In studying Sections X to XIII try to get the chief contributions of each leader in thought firmly fixed in mind. The rationalistic movement, though partly destructive, helped to prepare the way for a reconstruction in theology, begun by Schleiermacher. Although much of the *Aufklaerung* was outside of the church, it was not altogether anti-Christian. Some of it, in fact, stood for an emphasis upon the essentials of religion.

Who is the father of modern church history? Who is the founder of Old Testament criticism? Immanuel Kant gave a new starting-point for modern philosophy. What was it? Schleiermacher did the same for modern theology. State why. The latter contribution ought to be stressed because much of our modern thinking runs along the lines originally suggested by this creative theologian.

Although the results of the work of Baur and of Strauss generally have been rejected, these two men were instrumental in setting forces in motion that have been of much value. In what respect was this true? The most influential of recent German theologians is Ritschl. What were his main positions? In Germany his influence is waning; in our country it seems to be increasing.

The theological development in England is much like that of Germany. It was ushered in by Coleridge, the Schleiermacher of Eng-

land. The emphasis upon the social gospel is noticeable in men like Maurice and Kingsley. Oxford had been the seat of early Methodism. Now it becomes the home of an Anglo-Catholic revival known as the Oxford movement. Why did Newman go over to the Catholic Church?

In the Roman Catholic Church there have been few changes because that church presumably stands upon a platform of unchangeableness. The chief events in recent Catholic history are the rise and fall of Jansenism, the abolition and the restoration of the Jesuits, the Vatican Council, and the promulgation of papal infallibility, the end of the temporal sovereignty of the papacy, the separation of church and state in France, and the rise of the Modernist movement. Attempt to get a clear understanding of the meaning of each of these.

The last section, upon American Christianity, although quite brief in covering such an extensive field, is full of facts which ought to be known to every American clergyman. Note the European beginnings of the Christian movement in this land which make it largely at first "an importation from the Old World." The student should try to keep the facts dealing with the various religious denominations separate in order to avoid confusion.

Was the Great Awakening needed? Compare it with the Wesleyan Revival in its origins, its leadership, its abiding results.

Jonathan Edwards, the supreme creative

theologian of America, is worthy of much consideration. The Schleiermacher of American thought, however, was Channing. What was his contribution? Also that of the philosopher Emerson? What value was there in the Unitarian protest? What constituted its weakness? Bushnell helped to create a new orthodoxy. What was wrong with the old? What was his contribution? Note his relation to the modern emphasis upon religious education.

How do you account for the rapid spread of the Methodist, Baptist, and Disciples denominations?

Note the attitude of the church toward dueling, slavery, the liquor traffic, the social evil, etc. Contrast the spirit of sectarianism, so pronounced in the earlier days, with the tendencies toward union so noticeable in our day. Why this change?

The author's closing remarks upon recent tendencies are brief but of prime importance. They might be brought under three heads:

1. The application of the scientific, historical method in the study of the Bible, generally known as biblical criticism.

2. The application of the evolutionary theory to all life.

3. The rise of the great social movement, the day of the common people.

Enlarge upon these tendencies.

Of what value is the study of church history to the Christian minister?

Read Professor Faulkner's fine booklet *On the Value of Church History.*

Required Written Work

Select five of the subjects given below. Let each paper be from 500 to 1,000 words. Tell in your own words; stick to the subject; give essential points only. The notes added to each subject are only suggestions.

1. Why Was Christianity Needed When It Came?

Show how other systems and religions had failed to meet the needs of the people. Did these other systems serve in any way as a preparation for Christianity? Show how the life and message of Christ was just what the world needed then and needs now.

2. Trace the Growth of Centralization Through the First Four Centuries. Montanism was a protest against this tendency.

Place the emphasis upon the small beginnings, and prove from the facts you may be able to obtain that the perfected organization of the Catholic Church was the result of a long process of growth. This idea of development is a very important one to note in church history. Roman Catholics assume that all the details of their system, from priest to pope, were there in the beginning. Give as many historical events as you can to disprove this theory.

3. The Defense of Christianity Against Heresies in the Ancient Church.

What is heresy? Who decided what was heresy before the rise of the General Council? Show how the gospel was in constant

danger of being misinterpreted. Are we free from it to-day? What is our corrective? Show how the ancient church tried to keep the Christian stream pure. What were the real errors involved? Show how the church assimilated some of the so-called heretical opinions.

4. The History of the Arian Controversy.

This is one of the most important controversies, and it was the first to be decided by a General Council. Over against the orthodox position place that of Arius and observe the disagreements. Get at the roots of the heresy, its meaning, the opposition to it, the part that the emperor played, the final decision. Why did Arius really take up the position that he did? We see the significance of Arianism when we consider that it cropped out in England as late as the eighteenth century (Wesley's time).

5. The Conflict Between Church and State from Gregory VII to Boniface VII.

Give the outstanding events only. In your paper embody answers to the following questions. Why was there such a conflict in the first place? What was the pope's notion of the church? How did his view regarding the power and prerogative of the state differ from that held by secular rulers? Why did the emperors, kings, and rulers fight the pope instead of submitting? Do you think that the outcome of the struggle, the defeat of the pope, was a good thing for the church? for the state? Why?

6. The Causes of the Protestant Reformation.

What was the Renaissance? Start with the fourteenth century. Place those causes first which you deem of the greatest importance. Do not get the impression that this great revolution was merely a religious quarrel between the monk, Luther, and the pope. Why were so many people willing at Luther's time to advocate schism though that was regarded as the greatest heresy? Why did Luther break with Rome? Was he justified in his action?

7. The Results of the Reformation.

Here also we find that elements other than the religious must be taken into consideration. The Reformation affected all spheres of life. Show how. How do later facts justify Luther's action? Was it better to have many churches than only one "Holy Roman Catholic Church"? How did the Calvinistic, or Reformed, movement differ from the Lutheran? The Counter-Reformation was one result and brought the Protestant Reformation to a stop. Expand this thought.

8. The Reformation in England.

It started as a political affair. In what way? The development in England differed from that on the continent. Give the reasons. Why does the State Church of England appear more Catholic to-day than the other Protestant churches? Was there any connection between the Lutheran and English Reformations?

9. Conditions in England and the Rise of Methodism.

Show why there was the need of such a movement as Methodism. Why was the English State Church unable to meet the need? Did Wesley aim to found a new church? What was his aim? Was he successful? What were the results of his work?

10. Compare Jansenism and Quietism in the Catholic Church with Methodism.

This study will show that Methodism was not the only movement that emphasized certain religious experiences. What were the points of agreement between the Catholic and the Methodist movements? Where did they differ? The Methodist revival exhibited more balance and poise. In what respects? Compare the results?

11. Luther and Wesley.

This can be made into a very interesting study of great practical value. The prophet of the sixteenth century and the prophet of the eighteenth century were much alike. The movements which they started were much alike. Give the points of resemblance. Temperamentally and otherwise the prophets differed greatly. The nature and the object of the life-work of each were also quite unlike. Could either man have accomplished the work of the other? If not, why not?

12. The Outstanding Facts Regarding the Causes of Church Division in America.

Why are there so many denominations in the United States? Give several reasons

why they have arisen in the past. In comparison with former generations why have so few come into being in the present generation? What has the over-emphasis of certain parts of Scripture to do with the rise of sects? How do they all harmonize their claims with the teachings of Scripture? What do you think of the present tendency toward church union? What is the attitude of the Methodist Church? What about church cooperation?

(When looking for material use the Index at the end of the book. The student should likewise make an effort to get material from other books.)

THE PUPIL AND THE TEACHER

WEIGLE

The Author

Professor Luther A. Weigle, the author of *The Pupil and the Teacher*, is a graduate of Gettysburg College and of the Lutheran Theological Seminary of Gettysburg. He earned his Doctor of Philosophy Degree at Yale University in 1905. For some time he served as a pastor, and later became Professor of Philosophy in Carleton College, where for ten years, from 1905 to 1915, he continued to teach, serving also as dean from 1910 to 1915. Meanwhile he did summer teaching at the Universities of Minnesota and Iowa. In the scholastic year 1914-15 he was lecturer on religious education in Yale, and has since become a professor of religious education there. He is a member of numerous societies, philosophical and otherwise. A more recent work of Professor Weigle is his *Talks to Sunday School Teachers.*

Religious Education in the Course of Study

In each year of the Course of Study one practical department of the minister's work

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is specially emphasized. For the second year it is the department of religious education. In a very important sense the church is a school, an institution for education, the Sunday school being its chief though not its only agency in this work. For years the church lagged far behind in this work as compared with other educational agencies. We are now in the midst of a great forward movement. On the one side we are realizing as never before that the Sunday school is the great recruiting agency of the church, through which by far the largest number of her accessions come. On the other side we recognize that the church needs not mere numbers, but strong, true, efficient Christian men and women. The Sunday school must be a training school to this end.

All this demands that the Sunday school shall be raised to a much higher state of efficiency than anything we have known in the past. There are two main aspects of this question. The first concerns the matter of teaching. This is the question taken up by Professor Weigle. Here comes the final test of the Sunday school. Big attendance, enthusiastic singing, impressive "opening exercises," and all the rest are incidental to this main question: Are the members of the school actually being taught, actually being trained in Christian truth and life? What goes on in the class room between teacher and pupil decides primarily whether the school is a failure or a success.

But teacher and pupil are part of a larger whole, of an institution, the school. The consideration of this institution raises another and entirely different set of questions. How shall this school be organized? What departments shall it have? How shall it get its teachers and train them? Above all, what course of instruction, or system of lessons, shall it arrange for these teachers and pupils? These are the questions discussed in the second book, Dr. Meyer's *Graded Sunday School in Principle and Practice*. Not all our Sunday schools are graded schools as yet, but because this is the goal toward which we are working it is proper that the question of organization be discussed from the standpoint of the graded school as is here done.

The question of religious education includes, of course, far more than the Sunday school. Moreover there are certain fundamental questions concerning education on the one side, and religion on the other, which underlie the whole matter and demand careful consideration by themselves. This is supplied by the third book on this general subject in this year's Course, *The Organization and Administration of Religious Education,* by Professor Stout.

The significance of this work needs no emphasis with the thoughtful preacher. No part of the Course bears more directly upon his present efficiency or his future success. Nor will anything pay him larger returns than hard and earnest study in this field, joined with careful, constant, and earnest

work in applying what he learns to his own charge.

The Method of Study

Professor Weigle's book is clearly written and well arranged. The individual chapters do not need explanation and comment. The book demands thorough study, however, for the author goes down to bedrock in dealing with the principles that underlie all thorough educational work in the church. The book is very compactly written; it will demand therefore a good deal of supplementary thought. As you read, develop the author's thoughts for yourself. Ask what his positions mean, where his thoughts lead, what they involve. Examine critically and decide if you can follow him in what he asserts. Search for illustrations of his principles in your own experience, and inquire constantly what his ideas would mean in practical application.

The following general plan is suggested to be followed in the study of each chapter:

1. Note the subject of the chapter, glance through the headings to see what the discussion is to be, and then read with care.

2. Go through the questions given at the close of each chapter, and make sure that you can answer them correctly and fully.

3. Prepare the required written work for the chapter as indicated below.

4. Outline the argument of the chapter to yourself from memory. There is always danger that the student will lose himself in details and fail to grasp the real argu-

ment of the chapter as a whole. It is a most valuable exercise, therefore, after completing the study of a chapter, to close your book and try to give the substance of it in orderly fashion.

In connection with this book, as with the other books of this year, turn to the "Homiletical Directions and Suggestions" at the close of this volume, and consider the part that belongs to the book which you are studying.

Required Written Work

I. Prepare an outline, or summary, of lessons 3-10. An illustration is given at the close of this pamphlet, showing how this outline should be prepared. Use your own words as far as possible. Let your outline show the logical divisions of the Lesson. After you have finished, look it over and see whether it gives the substance of the chapter in clear and orderly fashion without omitting any essential part.

II. Of the thirteen written exercises assigned below, the student may omit any seven except numbers 6, 9, and 10.

1. Write out a brief address (500 words or more) on "The Opportunity and Obligations of the Sunday School Teacher." (Lesson I.)

2. Point out what qualities in the little child give a special opportunity to the teacher, and show how the teacher should take advantage of these. In the light of this knowledge of childhood, what con-

struction may we put on the words of Jesus in Mark 10. 15? (Lesson III.)

3. In a paragraph or two set forth the opportunity which teacher and pastor have in directing the reading of children at this time. What are some ways in which they can do this? (Lesson V.)

4. (1) Why is it important to win boys and girls to a definite decision for Christ during this period? (2) State wrong ways and right ways of dealing with young people at this age. (Lesson IV.)

5. State the need and opportunity of pastor and teacher in helping young people to find their right calling in life and in supplying their need for social life. In what way should we meet their doubts and questions? What is the duty and opportunity of the pastor in presenting the claims of the ministry to boys and young men, and with what age may this be done? (Lesson VII.)

6. Prepare a brief address on "Habit," suitable to boys and girls of thirteen to sixteen. Use any suggestions that this chapter can give you, but as far as possible take your own illustrations and adapt everything to those for whom it is prepared. (Lesson IX.)

7. The end of preaching is to move men to act. On the basis of this chapter, state in what ways the preacher is to appeal to the will of men and give illustrations. (Lesson X.)

8. On the basis of this chapter, discuss the question of the moral and religious training of the child in the home. Consider

this from the standpoint of the parents. If you wish, put it into the form of an address to parents. Point out the opportunity, the importance of the task, the nature of the child, and how this work should be done. (Lesson XI.)

9. Taking our author's plan for teaching a lesson (pp. 126-130), prepare an outline showing how you would teach the subject of Joseph in Potiphar's house (Gen. 39) to a class of boys of sixteen. Briefly state what you would do under Preparation, Presentation, and Conclusion. (Note that this entire chapter is full of suggestions concerning preaching as well as concerning teaching.) (Lesson XIV.)

10. After studying these lessons and reviewing the sections referred to in the footnote on page 142, write a paper on "Attention and Apperception in their Relation to Preaching," with special reference to preaching to children. Among other things you should define the importance of attention and the meaning of apperception, and give illustrations of the points discussed. (Lessons XVI and XVII.)

11. State briefly what you have learned from Lesson XVII as to the use of stories and other illustrations in preaching, as regards both value and method.

12. In the light of this chapter, state what the social significance of the work of your Sunday school is, and where you think this might be bettered. (Lesson XIX.)

13. Here is a chapter of greatest impor-

tance. Note errors to be avoided as well as principles and plans set forth. State (1) what your Sunday school is doing in this field, (2) how it may improve in your judgment, and (3) what you conceive the pastor's responsibility is in his work with the Sunday school. (Lesson XX.)

Illustration of Form of Outline Required

Chapter I

1. My aim as a Sunday school teacher is not merely to give information; men can know without doing. But I must do more than train the pupil in doing; even right habits are not enough. I must reach the heart and the will that are behind these. That is, I must mold a life, help to make a Christian man, a Christian personality.

2. A personality is a living being, and has its own laws of life like other living things. I must, therefore, understand those laws.

3. Especially must I understand children, since I deal chiefly with them. These children have their own nature; they are not men and women on a small scale. Their physical proportions are different, their ways of thinking are different. I will study therefore what others have learned regarding children, I will recall my own childhood, and I will get close to children and understand them for myself.

4. I ought to be trained as carefully as any other teacher in any other school. (1)

I am a teacher and should know what good teaching is, and this particularly since the Sunday school is charged with the very heart of the education of the child, its training in religion, without which its education is not complete. We are a part of the whole plan of education and must do our important part well. (2) Religion requires education, it must be taught. The teacher has the supreme opportunity to give to the coming generation the faith and life that will make it Christian.

5. This work of teaching is not my work alone; it is God working through me, the work of his Spirit. But it is through me that God wills that this work be done. I will, therefore, consecrate myself as his instrument, and I will seek to make myself by training the best possible instrument for his use.

THE GRADED SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE

MEYER

The Author

Dr. Henry H. Meyer was educated in the California State Normal School, German Wallace College, and Drew Theological Seminary, taking in addition to this graduate courses at Columbia and Jena. After several pastorates, he became assistant editor of the Sunday school publications of the Methodist Episcopal Church in 1902. He succeeded Dr. John T. McFarland as editor upon the death of the latter in 1914. His work is ranked very high by the educational leaders of the various denominations. To him and to his predecessor, Dr. McFarland, is due a large measure of credit for that development of Methodist Sunday school literature which has placed it in scope and quality at the very front rank to-day.

Suggestions for Study

Professor Weigle's book centers about the teacher and the pupil, or the problem of teaching. Dr. Meyer's book concerns the Sunday school as an institution, with special reference to the graded school. The

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book is particularly well arranged for the student. Marginal notes help him in the reading, while the Appendix contains a summary of contents and a list of questions for each chapter.

Use the marginal notes in studying each chapter. After a careful study, make your own summary, or outline, of the contents. Then compare this with that given by the author. Use the questions given in the Appendix to test your knowledge of the chapter. Finally, give the outline of the argument of the chapter from memory. In your study, ask constantly what the discussion means for your own Sunday school, writing down in your note book practical points for later use.

Required Written Work

1. Chapter II. Write a paper of not less than 500 words on "The Ideal Teacher." Reread Weigle, Lesson XXI, in this connection.

2. Chapter III. (1) State the three aspects of consciousness. (2) describe the task of religious education in relation to each. (3) State in your own words the aim of religious education.

3. Chapter IV. In a paper of 500 or more words, give the arguments in favor of a graded Sunday school. Reread Weigle, pp. 105-108.

4. Chapter V. State briefly why extra-biblical material should be used in the Sunday school, and what materials of this kind should be used.

5. Chapter VI. Write out the answers to the author's questions upon this chapter —as far as possible in your own language.

6. Chapters VII and VIII. Tell briefly (1) how the uniform lesson system was adopted, (2) what service the system has rendered, (3) its merits and defects to-day.

7. Chapter XIV. After careful study of this chapter, describe the steps that you would take as pastor to introduce the graded lessons into your Sunday school.

8. Chapter XV. Write out the answers to the questions given on this chapter, omitting the first two and last two.

9. Chapter XVIII. Write a brief description of the best Children's Day exercises that you can recall having seen. Point out the ways in which you think it might have been bettered. Make a list of the most helpful suggestions that you have gotten from this chapter.

The student may omit any four of the above papers.

Some Practical Points for Pastors

The Board of Sunday Schools of the Methodist Episcopal Church has its headquarters at 58 East Washington Street, Chicago, Dr. W. S. Bovard being secretary. The editorial headquarters, in charge of Dr. Henry H. Meyer, are at the Book Concern Building, 420 Plum Street, Cincinnati, Ohio. Here is put forth the most extensive system of Sunday school helps issued by any publishing house, and the most valuable at the same time. Every pastor should

read the Sunday School Journal (published in two editions: Uniform Lesson Edition and Graded Lesson Edition). The best and latest materials are here presented on Sunday school questions. Enterprising Sunday schools place this journal into the hands of every officer and teacher.

Pastors who wish to introduce the graded lessons can get further information as to how to proceed and what helps to get by writing to the Sunday School Board. In some cases pastors will find in their schools lesson helps published by private concerns. These are almost always of an inferior character and are brought in on the plea of economy. The most vital part of the work of the church should not be made to suffer on any such grounds. The Board will advise you how to proceed in such case.

Associated with the Secretary of the Board is a group of experts devoted to the promotion of Sunday school efficiency. In many cases one of these is able to respond to the appeal of a pastor and give help by personal visitation. In other cases advice is given bearing upon special problems. Aside from the various journals and helps, there are a good many pamphlets put forth by the Board to aid pastors and Sunday school workers.

Books for Further Study

1. Bower, *The Educational Task of the Church.*

2. Coe, *A Social Theory of Religious Education.*
3. Brown, *A History of Religious Education in Recent Times.*
4. Betts and Hawthorne, *Method in Religious Education.*
5. Betts, *How to Teach Religion.*
6. Cather, *Religious Education Through Story Telling.*
7. Bailey, *The Use of Art in Religious Education.*
8. Palmer, *The Ideal Teacher.*
9. Horne, *Jesus the Master Teacher.*
10. Richardson, *The Church at Play.*
11. Weigle, *Talks to Sunday School Teachers.*
12. Shaver, *The Project Principle in Religious Education.*
13. Strayer and Norsworthy, *How to Teach.*
14. Baker, *Kindergarten Method in the Church School.*
15. Thompson, *Handbook for Workers with Young People.*
16. Slattery, *Living Teachers.*
17. Powell, *Junior Method in the Church School.*
18. Munkres, *Primary Method in the Church School.*
19. Willcox, *Bible Study Through Educational Dramatics.*
20. Weigle, *Training the Devotional Life.*
21. Stout and Thompson, *The Daily Vacation Church School.*
22. Squires, *The Week-Day Church School.*

23. Barclay, *Training for Leadership and Teaching.*

24. Powell, *Recreational Leadership for Church and Community.*

25. Athearn, *Character Building in a Democracy.*

26. Loveland, *Training World Christians.*

27. Meredith, *Peacantry and Dramatics.*

28. Sisson, *Essentials of Character.*

29. Cope, *Efficiency in the Sunday School.*

30. Educational Bulletins, Numbers 1, 2, 3, 4, International Council of Religious Education.

31. Chapman and Counts, *Principles of Education.*

32. Betts, *The New Program of Religious Education.*

33. Weigle and Others, *The Teaching Work of the Church.*

34. Hauser, *Latent Religious Resources in Public School Education.*

THE PASTORAL OFFICE

JAMES A. BEEBE

The Book

No volume in this Course should be read more carefully or with more interest than this. It touches upon all the practical matters of the minister's work. It is written by a man who has had experience with churches large and small and has discussed these questions in class with hundreds of men preparing for the ministry. It is a book not only to be studied but to be used.

The aim of this volume is to present a comprehensive view of *the whole task* which the modern Methodist minister must undertake. Other books in the course deal intensively with special types of work that are touched only briefly here, such as Evangelism, Religious Education, and the Making of the Sermon. But this author believes that a pastor should not "emphasize disproportionately special phases" of his work. He should learn to do well everything that belongs to his ministry and see every part of it in its relation to the whole. Hence the writer calls attention briefly to many matters rather than undertaking to say the last word on any one subject.

It should be noted that the author has

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in mind the typical rather than the exceptional church, the church of from two hundred to four hundred members in a community of from eight hundred to five thousand persons. Such churches usually employ but one paid worker, the pastor. Rarely a deaconess or other woman worker acts as assistant. It probably will continue thus for many years. So there is no discussion of the problems peculiar to large churches, as, for example, handling a clerical staff. There is no such staff in the typical Methodist Church. The pastor of this church is compelled to get his work done entirely by volunteer helpers. With these simpler (and at the same time more difficult) situations the book deals.

It is assumed that every student will be eager to read widely upon each subject in the table of contents. As a guide for such study a bibliography will be found at the close of each chapter. These titles have been selected with great care. In order to bring many of them within the reach of a large number at a minimum expense, it might be worth while for a group of ten to organize a reading club, each member buying one or two books which he would loan to other members for the privilege of reading theirs.

The Author

The author is the dean of Boston University School of Theology, of which he is an alumnus. He was born and reared in the Middle West, graduating from Simpson

College in 1903. He served five Methodist churches in Iowa, New Hampshire, and Illinois as pastor during a period of twelve years, some of them while pursuing his studies. In 1915 he was elected to the presidency of the Iliff School of Theology, Denver, Colorado, from which institution he went to his present work in 1920. This is the only volume he has published. It was requested by the Commission on Courses of Study. He has contributed more or less regularly to the church press during the last six or seven years, and is well and favorably known in many Conferences and summer schools by his addresses.

Suggestions for Study and Review

Note: It is taken for granted in preparing these suggestions that the student will read carefully and mark significant passages in each chapter before attempting to answer the questions concerning it.

Keep a notebook and write out the exercises, papers, or answers to questions suggested below. The Required Written Work is indicated by the word "Required." This work is planned with the thought that the student is an active pastor. Where that is not the case, the student when necessary may substitute as required work a digest or outline of the chapter.

Chapter I. The Significance of Worship

1. Are artists, poets, musicians, and religious workers economic producers? or do

they merely "ride on the backs" of the real workers of the world? Explain fully.

2. Have you had any personal experience of the power of prayer to "restore the soul"? to bring a sense of certainty in a time of perplexity?

3. How does the teaching of the author concerning the significance of prayer for health differ from Christian Science? or Faith Cure?

4. What help may be found in public worship that is not provided in private prayer?

5. Write a paper of several hundred words on *The Value of Worship. Required.*

Chapter II. Ideals of Worship

1. What should be the primary aim of all public worship? Is it your judgment that this is the ideal of many ministers and churches?

2. How can a noisy, thoughtless congregation suddenly turn from sociability to real worship? What can be done about it in your church?

3. How can a minister suddenly lift himself out of a mood of real prayer at the close of the service and hasten to the door as if he were the host whose duty it was to bid his guests good day?

4. Feeling may be created either by sense experiences (sights, sounds, smells etc.) or by ideas. Give examples of both methods in public worship. Which is the better? Is it always better?

5. Write out in your own language the six principles of worship of which our author treats, explaining each and showing or illustrating its value. *Required.*

6. What is to be said for the use of a liturgy? for "free prayer"? And what are the defects of both?

Chapter III. Music

1. What purpose is served by music in public worship? Particularly by congregational singing?

2. What changes were wrought in methods of public worship by the Protestant Reformation?

3. What was the contribution of the Wesleys to congregational song? of Isaac Watts? of Luther? of Calvin?

4. Keep a record of the hymns which you have selected for public worship for three months. Write down the titles and indicate how many times each of these has been used. Make a list of twenty-five other good hymns which you use in public worship. It is assumed that you use the Methodist hymnal; if you do not, state what you use and why. *Required.*

5. Outline carefully the chapter.

Chapter IV. Prayers

1. The prayers should be the most vital part of the public service. Are they such, as a rule? If not, why not?

2. What are the essentials of effective public prayer? State briefly in your own language. *Required.*

3. What can you say in objection to the teaching of the text that the minister should prepare his public prayers as well as the sermon?

4. Make a careful list (after the manner illustrated in the text) of fifty items which you have included in your public prayers in recent months.

5. Do you study liturgical prayers either to assist your private devotions or to enrich your vocabulary of prayer?

6. Keeping in mind your own or some special congregation, write out in full examples of the following prayers: a pastoral prayer for a Sunday morning service; a brief closing prayer; a prayer for a Thanksgiving service; for a funeral service; for an Easter service; a communion service; a patriotic service. *Required.*

Chapter V. Lessons, Etc.

1. Sketch briefly the history of Scripture reading in the public congregation.

2. What are the marks of good reading?

3. Do you use the "pulpit Bible" when you read? Why?

4. Do you practice reading aloud in your study? What value do you find in it?

5. Do you select the lessons with reference to the text or sermon subject?

6. Do you keep a record of the lessons you use from Sunday to Sunday?

7. Do you try to select lessons from all parts of the Bible?

8. Do you regard the offering as a hindrance? If so, why?

9. Make out a list of the Scripture lessons you have used at Sunday services for the last three months. *Required.*

Chapter VI. The Sermon

1. Make a careful outline of the chapter.

2. Prepare five orders of worship, one each for morning, evening, Christmas, Easter, and Communion Service. Indicate carefully the participation of the congregation. Select appropriate hymns from the Methodist Hymnal. *Required.*

Chapter VII. The Sunday Evening Service

1. Are you conducting an evening service merely because it is traditional or because it serves some well-defined need? What needs do you expect your Sunday evening service to meet?

2. Why should we expect the same people to attend two services of worship in one day?

3. Compare the Church and the theater.

4. Do you count the attendance at your services?

5. How does your evening service differ from the morning?

6. Do you spend the same amount of time in preparation for both?

Chapter VIII. Mid-Week Services

1. Outline carefully the chapter.

2. Write out a full report as to the prayer

meeting service in your church. What is the attendance: how many? proportion of young and old? What do you try to accomplish by this service? How do you succeed? Describe your plan of conducting the service. Give the subjects you have used for a two-month period. *Required.*

3. Is there an unnecessary conflict between the Epworth League and the Sunday school in your church?

Chapter IX. Liturgical Services

1. Outline the chapter fully.

2. Note carefully point by point the author's suggestion as to these various services. Set down fully the points at which you expect to improve your past practice. *Required.*

3. Have you studied carefully the ritual of the Church?

Chapters X and XI. Principles of Administration

1. What is the meaning of "organization"? the importance?

2. What is the purpose of your church?

3. What is the significance of *morale* for the church?

4. Are you doing anything as a minister which could be done as well by a layman? What are you doing to train your lay workers?

5. What is an "Efficient Church"?

6. Where can you systematize your work better than has been done already?

7. What is a "connectional church"?

How does it differ from other types? Advantages? Disadvantages?

Chapter XII. Plans of Organization

1. Name the several plans which have been tried by the Methodist Episcopal Church for administering the local church.
2. What is the weakness of the present plan?
3. Is the plan suggested in the text possible in your church? Is it in conflict with the Discipline?

Chapter XIII. Administration of Worship

1. How would you use a Committee on Worship? Prepare a list of things which it could undertake in your church.
2. Who would be its members?

Chapter XIV. Administration of Evangelism

1. Try to analyze your motive in evangelism.
2. Distinguish between evangelism and revivalism.
3. Write out a full description of your plans and methods used during the year to win people for Christ and enlist them in the church. Include your work with the young people in the church, with the unchurched, the plans for personal work, evangelistic meetings, educational evangelism, etc. *Required.*
4. Make a careful outline of the chapter.

5. Review Doctor Hannan's text studied in the first year.

Chapter XV. Administration of Religious Education

1. Outline the chapter.

2. Have you considered your Sunday School organization in the light of the texts by Weigle and Meyer?

Chapter XVI. The Church Family

1. Do you have any dependent members of your church? How are you ministering to them?

2. Have you considered the recreational needs of your community? What institutions are attempting to meet this need? What is the responsibility of the church?

3. How is the play life of your church organized? What is being done by the Epworth League? the Sunday school? the Ladies' Aid Society? other groups? Make a list of all social activities. What should be done that is not being done? Write out a full statement. *Required.*

4. Have you tried to find something for everyone in the church to do? Can you do it?

Chapter XVII. The Local Community

1. Explain fully the obligation that is on the church to participate in community affairs.

2. What is a community church? Is yours one? Can you make it one?

3. Write a digest of this chapter, being

at great pains to note all important community interests and the contribution usually possible from the church.

4. Make a list of all the things your church is doing which are designed to affect in particular ways the life of the community. Make another list of the things which might be done but have not been undertaken. *Required.*

Chapter XVIII. The World Community

1. Define the term "World Community."

2. Have you attempted to organize these items into a unified program?

3. Are you studying the literature of missions? Make a list of any books you have read in the last year that bear directly on this subject. Give a full statement of the work done in your church the past year in the way of missionary education, including sermons, addresses, study classes, etc. *Required.*

Chapter XIX. Finance

1. What is a successful financial policy for a church?

2. Do you have one operating in your church? What prevents?

3. Do you have a Committee on Finance? Do they prepare budgets in anticipation of the coming year? Do they follow the Financial Plan of the Discipline? If not, why not?

4. If it has not been done by your committee, prepare a budget for your church after the models on pp. 215f. of the text,

using the expenditures of the past three years as a basis. *Required.*

5. What are the features of the disciplinary financial plan?

Chapter XX. Church Records

1. Outline the chapter.

2. Study all the records of your church and note their defects, bringing them to the attention of the Official Board and taking steps for their improvement.

Chapter XXI. Church Publicity

1. Outline the chapter.

2. State in full what methods of publicity you are using in your church work. *Required.*

Chapter XXII. Church Building

1. Draw a plan of your church? Does it meet the needs of your work? How can you change it for the better? What are your most urgent needs? *Required.*

Chapter XXIII. Church Survey

1. Draw a map of your community, indicating with a black dot the residence of every member of your church and with a red dot everyone of your constituency who is not a member of the church.

2. If you have not done so in the last two years, take a religious census of your community.

3. Prepare a paper on your community, answering as many of the questions as possible found on pages 238-241 of the text

under the heading, "The Community Survey." *Required.*

Chapter XXIV. The Call to the Ministry

1. In a paper of not more than 1,000 words describe your own religious experience, especially the steps taken in reaching your decision to enter the ministry and your reasons for so doing. *Required.*

Chapter XXV. The Minister's Study

1. Make a list of the books you have purchased the past year. How did you come to select them? What papers and magazines do you read? *Required.*

2. Do you fill note books as you read? Have a system of filing or indexing them? If not, how do you find your material when you want it?

3. How much time do you spend each day in the study? In pastoral visiting? Do you work according to a daily schedule? If so, state it. *Required.*

4. What methods do you use in nourishing your own devotional life?

Chapter XXVI. Pastoral Visiting

1. Write up "the cases" of at least six persons or families to whom you have given pastoral care in recent months, as a physician would write his cases for a medical journal. If possible, let all the following types be represented: (1) sickness, (2) death, (3) new family, (4) loss of interest in the church and spiritual things, (5) seeking to win to public confession, (6)

acute social or moral trouble problem (poverty, moral delinquency, domestic unhappiness, etc.). Describe in detail all that you did in each instance, the methods employed, the motives and purposes which actuated you, and the success or failure which attended your efforts. How would you vary the treatment if you had it to do again? *Required.*

Chapter XXVII. Minor Ministerial Ethics

1. Make a careful outline of the chapter.

2. Prepare a list of your own defects as far as you are able to see them in matters such as are dealt with in this chapter.

3. Ask your district superintendent, or an elderly and thoughtful minister or layman how you can improve your ministry—and do not be hurt if he speaks frankly.

THE CHRISTIAN VIEW OF THE OLD TESTAMENT

EISELEN

The Book and Its Author

The new study of the Scriptures in the last generation or two has wrought a large change in our view of the Bible. There are some to whom it has brought unrest and doubt. They know that the old ideas have changed, they fear that the old faith is gone. This volume will allay the doubts of such people. It will do far more. It is a splendid introduction to the study of the Old Testament, setting forth clearly and yet thoroughly the chief questions that face the student. And it is a fine exposition of the permanent value and the rich message of the Old Testament. The Old Testament will always be a richer and more vital book for him who reads it.

The author, Dr. Frederick C. Eiselen, is a graduate of New York University, Drew Seminary, and Columbia University. He has been the head of the Old Testament department at Garrett Bible Institute since 1902, and became president of this institution in 1924. In addition to a commentary on the Minor Prophets, a volume on Prophecy and the Prophets, and minor

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writings, he is the author of a notable series of volumes on Introduction to the Old Testament, which comprise one on the *Books of the Pentateuch,* one on the *Psalms and Other Sacred Writings,* and two on the *Prophetic Books of the Old Testament.* This volume shows his thorough scholarship, his clear style, and above all his fundamental interest in spiritual values.

An Outline of the Contents

The six chapters discuss each a notable aspect of the Old Testament problem. (1) The New Testament View of the Old Testament. What did the early church think of the Old Testament? What is the Christian view of the Old Testament? Does the fact that we have the revelation in Christ make a difference in our use of the Old Testament? (2) The Old Testament and Modern Science. What about the conflict of science and religion in this regard? Has Christianity suffered here, or have we been misunderstanding the nature of the Old Testament and misusing it? (3) The Old Testament and Modern Criticism. What does criticism, or higher criticism, mean? What does it aim at? What are its conclusions? Has it brought help or harm? (4) The Old Testament and Archæology. The pick and spade have been revealing to us the picture of an ancient world. Have they thrown any light on the Bible? Have they corrected or confirmed? (5) The Old Testament and Comparative Religion. The new study of the

Bible has shown us the close relations between Israel and other nations. What has been the result? Has the Old Testament lost its unique place? (6) The Permanent Significance of the Old Testament. Is the Old Testament the "mill-stone about the neck of Christianity" which we are to cast off? Or is it a treasure house of great and permanent value which we are neglecting too much to-day? The author makes plain his answer, and his work will help many a man to lay hold of these treasures.

Suggestions for Study

Read the whole book with care. Look up the Scripture references as you read, and refer to Hastings' Dictionary where you need more light.

Go back for a second study in connection with which you can prepare the required written work as indicated below. With each chapter, get a clear idea of what the subject of the chapter is and what the author is trying to do. Make an outline giving the main heads and the individual points of his argument.

After doing this, write out the outline, or summary, of the argument of each chapter as required below.

Required Written Work

Write out a brief synopsis, or summary, of the argument of each chapter. Do this by first making a simple outline of the chapter, and then writing out the important

points in clear and ordered fashion. Put it in your own language.

Bibliography

The following works are interesting and valuable discussions in the same general field, and can be recommended to those who would study further.

A. S. Peake, *The Bible: Its Origin, Its Significance, and Its Abiding Worth.*

J. E. McFadyen, *Old Testament Criticism and the Christian Church.*

C. F. Kent, *The Origin and Permanent Value of the Old Testament.*

H. L. Willett, *Our Bible: Its Origin, Character, and Value.*

Marcus Dods, *The Bible, Its Origin and Nature.*

J. P. Smyth, *The Bible in the Making.*

THE ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION

STOUT

Professor John E. Stout was educated at Cornell College and the University of Chicago, receiving his degree of Ph.D. from the latter institution. After extended experience in public school work he became professor in Cornell College and then in Northwestern University. He has written a number of other works which have had wide circulation.

The need of moral and religious education is being increasingly felt to-day. The present volume is an attempt to state the problem confronting the church of organizing its forces to meet the demands being made upon it. It is obvious that the state cannot teach religion. If the state should assume the responsibility for teaching religion, we would have a state religion. This condition puts the issue squarely up to the church whether the present religious illiteracy is to continue, and upon the answer which it gives to this question hinges not only its own future but also whether our civilization itself is to become Christian in principle and practice.

Further, whatever we want in our na-

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tional life *we must first put into our program of education.* This principle is now universally accepted in civic, moral, and vocational life. That is why we support public schools and higher institutions. The principle is no less valid as applied to the religious life of the nation. In view of this, the following are some of the specific assumptions made:

First: Religious instruction should be regarded as an integral part of the education of every child. At the present time, only one out of three children in this country is receiving religious instruction of any sort, and we all know how meager even this instruction is.

Second: Religious education, like all other kinds, can be carried on successfully only under certain favorable conditions which make teaching and learning possible. Just because the school meets in a church and is conducted on Sunday does not relieve us of the necessity of providing those conditions which are essential for the success of educational enterprises of every kind.

Third: Favorable conditions for moral and religious education cannot be secured unless the schools are properly organized and intelligently administered. It is with this third assumption that this volume is primarily concerned.

Chapter I

What part is the church to play in the great task of social progress? We are keenly aware that vital religion is not domi-

nating the life of the great masses of our people. And by vital religion is meant religion as defined in the life and teachings of Jesus.

The primary function of the church is to make clear to men what Jesus did teach and to interpret this teaching in the light of the demands made upon them in modern life. It must first of all enrich and vitalize the life of the individual. It must undergird the life with religious motives and ideals.

Chapter II

The chief function of the church is the religious nurture of childhood and youth. As a people we have committed our destiny to education in a remarkable and unparalleled degree. We are educating for citizenship, and we must now, as we have not done before, educate for citizenship in the kingdom of God. The state has committed itself to the following principle: *Determine what children should become in personal characteristics and in social disposition and ability, and then educate for the accomplishment of these things.* The church must commit itself unreservedly to this same principle. By so doing it can render incomparable service to society and in turn can renew and make more vital its own life. The church needs to secure a more sure and effective means of recruiting its membership. This means is found in the education of its childhood and youth. No church is justified in looking to its own

future with any degree of confidence which does not provide effective means of ministering to children and young people. The church not only needs to recruit its membership, but this membership must be more intelligent. Children and youth must be trained for the church.

Chapter III

Two outstanding purposes are conceived for religious instruction. First, to assist the public school in achieving its aims and second to achieve certain aims peculiar to religion. For example, the public school is placing increasing emphasis upon moral training; but what kind of a morality are we to have? What is to be the motive in the lives of our youth? What are to be their ideals? *Are we to have Christian morality?* Are we to have a social order in which the teachings of Jesus shall prevail? If the principles and teachings of Jesus are to rule our life, then the children and youth of this generation must have an integral part of their educational program furnished by the Christian Church.

Chapter IV

What is necessary to make our program of religious education effective?.

First, opportunity must be provided for universal religious instruction. Only one third of the children and youth in our land are receiving religious instruction. Is the average church concerned about the

great multitude of children and youth who are not in Sunday school?

We should have definite religious and educational standards. Perhaps one way of measuring the value of our work is by finding out what the children themselves think of it. What do our children in our Sunday schools think of it anyway? Are they interested in what we are trying to teach them? Do the teachers suffer by comparison with their public-school teachers? Do our buildings and equipment convince them that we are interested in them? In short, do they take us seriously? The answers to these questions may be found by taking the children and youth into our confidence and finding out what they think.

The third factor is that of *time*. How much time is the church giving to religious education relative to its other activities? How does it come that we give only one hour a week to religious instruction? Because Robert Raikes in the latter part of the eighteenth century gathered the neglected children together on Sunday in what he called a Sunday school, are we justified in confining religious instruction to Sunday? How effectively are we using the small amount of time at our command? How often do we begin late, and how much time do we take up with opening exercises and announcements?

Chapter V

Religious education is a function of the

church but this does not mean that each individual church is to carry on its work independently of the other churches. There is a community aspect of the task because the moral and religious nurture is a matter of community concern. This chapter sets forth certain plans in use which enable the churches to cooperate in a common task.

Chapter VI

The limitations under which the Sunday school carries on its work makes it necessary to provide more adequate means of religious education. The Week-day School has come in to supplement its work by use of additional time and also through reaching more children. This movement to establish Week-day Schools is spreading rapidly, and these schools are springing up all over the country. Some are conducted by individual churches and others by a cooperation of two or more churches of a community. In some cases the work is carried on outside of public-school hours and in others the children are excused from the public school one or more hours a week to attend the Week-day Schools. In most cases the classes meet in churches, but public school buildings are also used.

Chapter VII

Upon the local church rests the major responsibility for religious education. The Sunday school and its other educational agencies must therefore be made as effec-

tive as possible. It is true that the Sunday school carries on its work under very great limitations. But these limitations can be removed or greatly reduced, as is shown in this chapter. While about one half of the churches have only the Sunday school for carrying on religious education, many churches have a multiplicity of organizations. There is frequently no coordination, each organization carrying on its activities quite independently of the rest. This involves overlapping and waste of time and energy, and sometimes results in friction among the organizations. A movement is now under way to correlate the various agencies of the local church and to provide a unified program of religious education. This is why the *Discipline* suggests the appointment of a Director of Religious Education (¶ 107, § 7).

Chapter VIII

The teacher is central in any program of education, and nothing can be substituted for the personal consecration to the great task. Personality, both in the sense of what the teacher *is* and in the *motive* that lies back of what she does, is absolutely essential. On the other hand, successful teaching is an art, and like any other art has to be learned. Teaching calls for a clear definition of aims, a knowledge of the children to be taught and the subject matter to be used, and also requires skill in the selection and use of methods. Religious

experience and teaching skill constitute the necessary combination for the teacher of religion.

We realize that the children of our public schools must be protected against incompetent teachers. Is it necessary that we protect our children against incompetent teachers of religion? If so, then we must provide for the training of these teachers and encourage our young people to look forward to this great work.

Chapter IX

The task of selecting teachers is one of the most important problems in education. Teachers in a public school are selected not alone because of general qualifications but because of special qualifications which they possess for the work which they are expected to do. How are our teachers usually selected for the Sunday school? What standards are employed to determine whether a person will be permitted to teach our children religion? It is true that it is very difficult in many cases to get enough teachers for our Sunday schools, to say nothing of securing those who are qualified, but this may not be the most serious difficulty. An incompetent teacher may be worse than none, and people who are willing to teach but who are neither qualified nor willing to make necessary preparation may constitute our most difficult problem.

Even good teachers need supervision, as has been amply demonstrated by the experi-

ence of our public schools. The need of supervision is even more imperative in our Sunday schools because of the fact that we have so many teachers who are untrained and who have had little experience.

Chapter X

The center of interest in religious education as well as in all other kinds of education is the children. Enrollment, attendance, punctuality, gradation, and discipline are the more significant things included in the term "school management."

Not more than one third of the children in the country are receiving religious instruction of any kind. Of course the school cannot minister to children who are not enrolled in it. Further, the percentage of attendance in our Sunday school is very low. Regularity of attendance averages little above fifty per cent. This is fatal to effective work. Punctuality is even lower in percentage than regularity of attendance. The lack of standards concerning regularity and punctuality places the Sunday school in a very bad light in the minds of the children. The school for which they have respect, the public school, would permit no such thing as this and they know it. The present chapter undertakes to discuss these matters. Among the topics which receive consideration are: "Attitude of Officers and Teachers," "The Cooperation of the Parents," "The Appeal of the School to the Children." Proper grading and school discipline are treated.

Chapter XI

The direct control of elementary and secondary education has largely passed to the state so far as Protestantism is concerned. The Protestant Church has withdrawn quite completely from the field now occupied by the public school. On the other hand, the field of higher education presents quite a different situation. The church supports with considerable vigor its colleges.

The purpose of this chapter is to point out the opportunity of the denominational college and its obligation. If religion is taught in higher institutions, it will have to be taught in church-founded colleges. Further, the vocations of the church are increasing in number and importance, and the church-founded colleges are the only institutions upon which we can rely for the preparation of workers.. Here is both an opportunity and an obligation which cannot be denied.

Chapter XII

This chapter briefly summarizes the contents of the previous chapters and presents some interpretations of the present situation in the field of Religious Education.

REQUIRED WRITTEN WORK

1. Using from one hundred to three hundred words in each case, try to state the substance of the author's argument chapter by chapter. In doing this, do not simply copy out phrases or sentences from the

book. Master the line of thought first, then state it in your own language. To state the contents thus briefly and not miss any important items will require a clear understanding of the text.

2. State at what points, if any, you would differ from the writer.

3. State eight or ten points that you consider of especial value, and mark those with a check you think would apply to your own church or Sunday school as marking lines of possible advance.

THE CHURCH IN THE CITY

LEETE

Bishop Leete's book is the fruit of a long and successful experience in city pastorates. He had previously given to the church two volumes, one on *Christian Brotherhoods* and the other on *Every-Day Evangelism*. In all three volumes the independent work of the student had as its background the intimate knowledge that came from direct personal effort. With this the author combines a quickening enthusiasm and an attractiveness of style that make the reading of this volume an inspiration and a pleasure. While a volume of inspiration rather than a textbook for formal instruction, the student must not overlook the solid basis of principles that is offered here.

In connection with each chapter a series of questions is here given. These are not intended to cover the substance of the entire book, but to aid the student in his reading and to suggest items for his own thought or investigation. Throughout these *Directions* there are suggestions as to further reading in the way of books, pamphlets, and periodicals. Give them careful consideration and keep them in mind for future study of special themes.

The Required Written Work will consist of the answers to certain of the questions given with each chapter below and indicated in each case. Write out the answers

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in full, using your own language and expressing your own judgment.

General Suggestions for Reading

The Community Survey in Relation to Church Efficiency, by Charles E. Carroll, contains a method of discovering one's task.

The Saint Louis Church Survey, by H. P. Douglas.

The Challenge of Pittsburgh, by Daniel L. Marsh.

These two books reveal the peculiar religious and social problems of two large American cities.

Information Service, published weekly by the Federal Council of Churches, 105 E. 22d St., New York, is invaluable in connection with all social questions.

The American City is a monthly magazine of interest and can be found in most city libraries.

The Russell Sage Foundation, 130 East 22d Street, New York City, have a number of publications of special value to the pastor of a city church. Catalogue may be had upon request.

The Survey, 112 East 19th Street, New York City, is the most essential of all publications for those interested in social work.

Chapter I. The Church in the Market Place

1. What is the status of the church in the average American city?

2. What peculiar opportunity has the downtown church?

3. How can the downtown church function in civic matters?

4. What responsibility has the church to visitors and other transients in hotels of the city?

5. What is the place of auxiliary organizations like the Y. M. C. A. in downtown Christian work and service?

6. In what concrete way is the downtown church an open sesame to social service?

7. What is the relation of the strong, central downtown church to other churches of the same denomination in the city?

8. In what measure is it possible to actualize the vision the author has of "a city —and in the city the Temple of God"?

Read: *The City Church and Its Social Mission,* by A. M. Trawick—an effort to awaken in the city church a larger conscience and more effective recognition of its opportunity in the leadership of social service.

Required Written Work: Question 2.

Chapter II. Mother Churches

1. What is to be understood by "mother church"?

2. What are the effects of the abandonment of centers of church life in the city?

3. What are the reciprocal relations between a mother church and its offspring? Do you know instances where the mother church gave birth and nurture to other churches?

4. Consider the history of the First Church in Chicago, which has been instrumental in the founding of a couple of scores of churches.

5. Why should this type of church produce a home missionary type of layman? How does public opinion look upon churches of this type?

6. What relation do Home Missionary Society and Church Extension Boards sustain toward this need?

Required Written Work: Question 2.

Chapter III. The City Layman

1. Explain the statement, "God founded the church and man makes it what it is."

2. Why is it that most leading laymen in the city church were born and raised in the country? What effect, if any, does this have upon the city church?

3. Does the city church offer laymen larger opportunity than the country church? State arguments on both sides.

4. Do city church laymen understand, sympathize, and cooperate better than country church laymen?

5. What is the opportunity of the city church layman in politics? How does the prohibition movement illustrate this?

6. Is it true that a better ministry is conditional upon a better laity? Is this more true in the city than in the country?

7. In what ways can a wise city layman stand by his pastor?

8. Is the business ability of city laymen being brought to bear upon the work of the church as it should?

9. What new tasks are there for the city layman?

Required Written Work: Question 3.

Chapter IV. The Brink of the Crater

1. What is the significance of the "brink of the crater" illustration?

2. Should the preacher attempt to reform everything about the city? What is a good policy and a happy program for such work?

3. When is a preacher a "sensationalist"? Does it help or hinder him in his work?

4. Explain the meaning of the statement, "A vice crusade is not always a virtue promoter." Do you think this is true?

5. What are the ethical and political influences of the city preacher outside the pulpit? Should he join the Rotary Clubs, etc.? What is the value in doing this?

6. What particular opportunity comes to the pastor who ministers on the "brink of the crater"?

7. Should the city minister exercise the prophetic function?

8. What are the temptations of such a position?

Required Written Work: Questions 2, 6.

Chapter V. The Metropolitan Pastor

1. What is the place of the pulpit work in the work of the metropolitan pastor?

2. In what way do the special claims upon his time constitute a temptation and real danger?

3. What is the effect of this demand upon his development as a scholar and a preacher?

4. What is the place of pastoral work in

his scheme of labor? How much of this work can be delegated to an assistant?

5. "A house-going minister makes a church-going laity." What is your experience in this matter?

6. Note the particular ministry of Henry Drummond.

7. Is pastoral calling an end within itself? Has it any relation to successful preaching?

8. Define "pastoral evangelism." What is its place and opportunity?

9. What special opportunity do the unchurched masses offer the metropolitan pastor?

10. Is there a tendency to spend disproportionate care upon the "sheep of the fold"?

11. In what sense is a city pastor a foreign missionary?

Required Written Work: Questions 1, 4, 8.

Chapter VI. The Downtown Problem

1. Name the causes of the decline of the downtown church.

2. How have drifts of population and invasion of foreign-born affected the situation?

3. How have land valuations affected the problem of the downtown church?

4. What is the relation of the long pastorate to a working, permanent downtown church?

5. What are some of the mistakes in policy and administration which prevent progress?

6. Make a list of the things which will bring a city church to efficiency.

The Downtown Church Organized for Spiritual Progress, by E. L. Waldorf. Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pennsylvania.

Required Written Work: Questions 1, 4, 5, 6.

Chapter VII. Family and Neighborhood Churches

1. What changes have created a new interest in the downtown churches?

2. Why is it that the older a city becomes the more difficult it is to maintain such churches?

3. Enumerate the forces which deplete the membership of such churches.

4. What are the problems presented by new churches in more prosperous resident districts?

5. Name the peculiar responsibilities of pastors of churches with wealthy members.

6. Is the rich class as needy of the gospel as the "submerged" group?

7. What special problems do churches in older residential districts of the city present?

8. What do you consider proselyting? Can it be justified?

9. What should be the program of the university church? What is the strength and what the weakness of this type of church?

10. Why has the pastor of a family

church the supreme opportunity? How can the church encourage home religion?

11. Why is it especially necessary to handle well churches in industrial districts?

12. What sort of equipment is necessary for a church in an industrial community?

Community Programs for Cooperating Churches, Roy B. Guild.

The Good Neighbor in the Modern City, Mary Richmond.

Required Written Work: Questions 4, 12.

Chapter VIII. Church Endowment

1. What are the arguments for and against endowed churches?

2. What sort of churches should be endowed? Do you know of instances where endowment has enabled the church to give more effective service?

3. What has the school gained from endowment? Is this argument for or against endowing the church?

4. What would it mean for the present-day church in New York city if the down-town churches of a few decades ago had been adequately endowed?

5. Do you think the City Missionary Societies should hold in trust the property of downtown churches and make annual contributions to their current expenses?

6. What is the policy of the Roman Catholic Church in this matter?

7. What is the law of the church concerning the sale and disposition of church property? What, if any, changes should be made in the law?

8. Would you favor the endowing of certain branches of service or departments of activity within the organization?

9. Acquaint yourself with the experience of the Protestant Episcopal Church with endowments.

10. Study the history of endowments in connection with Christ Protestant Episcopal Church in Cincinnati.

11. Where has endowment enabled the Methodist Episcopal Church to do a larger and better work?

12. Is there a church in your city which should be endowed? What new work should it then enter?

13. Is abandonment the only alternative to lack of endowment? Is there no other way to continue the work of downtown churches except endowment?

Required Written Work: Question 1.

Chapter IX. The Trend Toward Institutionalism

1. Is there an Institutional Church in your city? If so, visit it and acquaint yourself with its methods and program.

2. Read *The Institutional Church,* by Judson, for examples of methods of work.

3. *The History of Saint George's Church in the City of New York* is an account of one of the most successful pieces of work along this line.

4. Investigate the work being done by the Parish Houses connected with the Protestant Episcopal churches in your city.

5. Has American Methodism had any experience along this line? What do you think of the work at Mathewson Street Church, Providence, Rhode Island?

6. Who has been styled "the founder of the institutional church in America"? What institutional features were included in the program of his church?

7. What has been the experience of Congregationalism in institutional church work?

8. Point out the advantages and the dangers of the institutional church.

9. What arguments can you give for "the People's Church"?

10. What are some of the experiences which have come out of the work of institutional churches which are of great practical value to the present-day work of the church?

The Redemption of the South End, by E. C. E. Dorion.

Whitefield's Central Mission, by C. Silvester Horne.

Required Written Work: Question 8.

Chapter X. Advertising

1. Should the church apologize for the advertising of itself?

2. What is the policy of the Roman Catholic Church in the matter of advertising?

3. Has the church anything to learn concerning publicity from the theater and other places of public amusement?

4. Scan the pages of the city dailies for a month and note the announcements and other advertising of the Protestant churches. Does there seem to be uniformity, or is there great variety?

5. Do public announcements put the church or the Kingdom first? the preacher or the Christ? the subject or the gospel?

6. Name some evils in church advertising.

7. State your conclusions as to the best forms of church advertising. What do you consider the value of church bulletins as advertising media? Would you have your church conduct a community paper?

Church Publicity, by Christian F. Reisner.

Principles of Successful Church Advertising, by Charles Stelzle.

Required Written Work: Questions 6, 7.

Chapter XI. Division and Consolidation

1. What has been the history of the division of denominations in American Protestantism? What has caused great denominations to divide?

2. Why has it been so difficult to reunite the Methodist divisions? the Presbyterian?

3. How would you provide for the organizing of new churches in rapidly developing communities?

4. Compare and contrast the policies of the Roman Catholic and the Protestant Churches in this matter.

5. Is the success of "big business" an ar-

gument for church consolidation? Is one big church preferable to several small ones?

6. Why should churches change their location? Is it always good policy for a church to follow its membership?

7. What are the arguments for church unity?

8. How can cooperation make city church work more effective?

Required Written Work: Question 8.

Chapter XII. The Children of the Town

1. What responsibility has the church for the play life of city children?

2. What ethical values has play? Are these greater than its physical values?

3. What do you think of Judge Lindsey's work for offending boys?

4. Have the movies of your community a good or a bad effect upon childhood? Give the grounds for your conclusion. Make a study of the shows offered in community playhouses through a period of four or six weeks.

5. Do you consider that Protestantism has failed in its work with childhood?

6. What is the Daily Vacation Bible School? What are the features which commend it?

Little Citizens, by Myra Kelly.

The Children of the Tenements, by Jacob A. Riis.

The Spirit of Youth and the City Streets, by Jane Addams.

The Playground, 315 Fourth Ave., N. Y., is a valuable monthly magazine.

Children's Bureau, United States Department of Labor, Washington, D. C., and the National Child Labor Committee, 105 East 22d Street, New York City, issue many publications in this field.

Required Written Work: Questions 1, 4.

Chapter XIII. City Missions and Suburbanites

1. What relation does the church bear to the work of the Christian Associations? What relation to the Salvation Army?

2. What Christian work belongs distinctively to the church? What sorts of work can it delegate to other organizations?

3. Name and define four types of church missions.

4. What work is being conducted among people of foreign birth?

5. What is the peculiar value of such a plan as that adopted by the Ninth Street Baptist Church of Cincinnati?

Describe the work of Morgan Memorial Church, Boston.

7. Do you consider the plan of the New York City Missionary and Tract Society as good or bad? Why?

8. What is the "Inner Movement" of Germany? What lessons can we learn from its work?

9. What relation is there between city evangelization and suburban resources? Do

you consider that a plan comparable to the Parish Abroad plan for foreign missions is adaptable to our home mission work in the city: a "Parish At Home" plan?
Required Written Work: Question 9.

Chapter XIV. The City Redeemed

1. Trace the history of the growth of cities.
2. What changes have taken place in the status of the city?
3. What is the rate of growth of modern cities? The cause of the rapid growth?
4. In what way is the city the vantage ground for attacking the problem of the foreigner?
5. What is the effect of urban life upon human character and progress?
6. Is it true that the city influences civilization in a way disproportionate to population?
7. Are American cities well governed? What can the church do to bring about better conditions in the political life of municipalities?
8. Can the church cooperate with Municipal Leagues and kindred organizations? In what ways?
9. Compare the Protestant and Roman Catholic population of the leading cities of the United States.
10. Compare the various Utopian cities. Are they more than imaginary ideals?
11. Do you think Mr. W. T. Stead's idea of a Civic Church practicable?

12. Will the Labor Church meet the needs of the modern city? Do you regard Mr. Stelzle's work in New York city as representing the correct approach to the industrial group?

13. What contribution can the churches of a city make to keeping the city clean and beautiful? To looking well after its physical appearance?

14. Is there any significance in the fact that John's vision of the apocalypse was that of a city coming down from God?

Required Written Work: Question 4.

The Department of City Work of the Board of Home Missions furthers in every practical way the organized religious and social work in places having City Societies, promotes the organization of such Societies, and aids in making surveys in cities with special reference to the religious conditions of foreign-speaking peoples, the necessary changes in the location and adaptation of church buildings and the relation of the church to needy and congested communities. It also aids in the organization and development of adequate religious centers, and administers such appropriations as are committed to it. It maintains a Bureau of Goodwill Industries and convenes annually a Council of Cities, composed of the corresponding secretary, the superintendent of the department and two delegates from each City Society. The Annual Report of the Council of Cities is a source book for the

modern city pastor. For literature and counsel write to Dr. Melvin P. Burns, Superintendent Department of City Work, 1701 Arch Street, Philadelphia, Pennsylvania. The Department of Evangelism, under charge of Dr. George B. Dean, at the same address, also has material of value.

THE RURAL CHURCH SERVING THE COMMUNITY

EARP

Professor Edwin Earp, professor of sociology at Drew Theological Seminary, is widely known for his special interest and his effective service in the field of the rural church. His long experience has given him unusual qualification for preparing a work of this kind. Previous to the appearance of this volume, he had published *The Social Engineer, Social Aspects of Religious Institutions,* and *The Rural Church Movement.*

This book is of brief compass and is very clearly and simply written. The careful student, however, will discover that a great deal of valuable material has been compacted in these pages. The book demands, for all its simplicity, a careful, thoughtful reading, with continued question and comparison with those conditions with which the student is familiar.

The *Directions and Helps* for this book are intended to promote right reading and further thought and study. Most of the questions here given bear upon the text, some of them are to aid further and independent thought. Note carefully the "Working Suggestions." This course is

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for your sake, for your benefit. Use the suggestions that will apply in your field. You will find many of them of great value.

Required Written Work. You will find that a number of the questions and Working Suggestions which are given below have been starred. Write out in full and in your own words the answers to these as called for.

Chapter I. Community Leadership

*1. Make a list of ten of the "leading" men and women of your community, and set down opposite each name the thing or things in which they lead.

*2. Does the list reveal a poverty of real leadership in your community? How many of these leaders are interested in the work of your own or any other community church?

3. What have recent surveys revealed concerning leadership of country churches?

4. Are the more successful farmers in your community interested in the church? Are the more successful church workers in the community interested in better farming?

5. What reasons do you see for a new type of spiritual leadership in the country?

6. Are the rural folk conscious that there is such a thing as a "farmer group"? If so, what are the results of this class consciousness?

7. How many of the young preachers of

your acquaintance were born on the farm? If the spiritual life of the country deteriorates, what effect will it have upon recruits for the ministry?

8. What do you understand by the Rural Life Movement? What should be the relation of the church and college to this movement?

9. What responsibility has the farmer for the shortage of food in the city? What opportunity has the minister in preaching "stewardship of land" for all the people?

10. State some of the ways that the church can aid in meeting the changing rural situations due to tenancy, conditions of farm labor, etc.

11. What has been the value of the Student Volunteer Movement for the foreign mission field? Do you know the Student Fellowship for Life Service which includes the home field?

Working Suggestions

A. Give a Sunday to consideration of the value of rural leadership.

B. Pick some youths in your church and begin to train them for this task.

C. Advise your young people who are going away to college to affiliate with any rural group organization.

D. Make a great effort to enlist community political leaders in the program of the church.

E. Encourage your church to cooperate with all community leaders in their special lines.

Chapter II. The Rural Social Survey

A survey is merely a device for interpreting a parish. It is a tool for the accomplishing of a piece of work. The value of all tools depends largely upon the knowledge and skill of those who use them. So the survey must have an intelligent and, if possible, experienced director, and also a clear purpose.

*1. Write a brief paragraph setting forth your purpose in making a community survery.

2. Before beginning the survey, acquaint your leaders thoroughly with every step and, if possible, instruct your membership in the purpose and methods. You must have their hearty cooperation, and they must see that in making the survey they are doing nothing more or less than making a study of the community by the community, to reveal what is true concerning the community. The knowledge thus gained is to be fundamental for the program of the church and other community-serving agencies.

3. Follow carefully the three points under "How to Make a Social Survey."

(*a*) Outline the territory. Determine the geographical area your church should serve and bound this territory by roads or other well-defined limits.

Get all possible facts. This is the A-B-C of survey work. First schedule the sort of facts you wish to get, answering such questions as, What does the pastor wish to

know about the community? What does the Sunday school superintendent wish to know? What do the other organization leaders wish to know?

(*b*) Follow carefully advice under 2. You can never understand fully your church, its strength and weaknesses, without a complete knowledge of all other organizations in the community. They may be competitive; they should be cooperative. A study will reveal the methods of cooperation which can be developed.

(*c*) The survey is not an end within itself. It is a means to an end. Its value depends upon its publicity. This is an age of visual education. Make a map of the community. (Rural Route country maps may be obtained from the Post Office Department, Washington, D. C., for thirty-five cents. The county surveyor will usually be able to furnish you county maps.) Upon this map locate church families, Sunday school scholars, landowners, etc., being careful not to place too many facts upon any one map. Make charts and graphs showing growth or decrease in population, etc. This material may be used to illustrate sermons, addresses, exhibits, etc. It is the best sort of publicity.

4. Mark Twain humorously advised social investigators to "first get their facts; then distort them." This is just what we must not do. The facts must be interpreted. What do they say about neglected tasks, absentee landlords, intermarriage of relatives,

competition in neighborhood churches, etc.? From these facts make a program.

5. A program is the end of the survey. Get all factors interested together and determine what to do in the light of the discovered facts. Correct the wrong, reinforce the good, encourage the weak, destroy the vicious and corrupting—the church should take its share of this task.

6. Carry out the program. To do this successfully, experts may be required, just as an engineer is needed to construct highways. Be as wise as the world, and secure a specialist in community recreation, etc.

Working Suggestions

In preparing the schedule, the Commission on the Church and Social Service of the Federal Council of Churches of Christ in America, 105 East 22d Street, New York City, has a practical guide, *What Every Church Should Know About Its Community,* priced at ten cents.

Chapter III. The Destructive Forces in a Country Community

We are much more concerned with constructive forces than destructive ones. Our work, however, is a species of diagnosis. Before the physician can understandingly prescribe a remedy, he must know the causes of ill health. So, in studying a community, it is essential to discover the forces which have made against the best community conditions before a remedy can be found.

1. Note carefully agents or forces which destroy plant and animal life.

2. What motives have led farmers to rob soil of its fertility? Do you consider this motive wholly worthy? Was it intentionally destructive or merely a misuse of the constructive forces?

3. Rural Isolation. Does life in the country starve the social instincts of humanity? What inventions and improvements have materially decreased this isolation? How can the country church counteract rural isolation and individualism?

4. Leadership.

*(*a*) "The potential leadership of the country is lost by the lure of the city." The home and all other agencies combined have not yet been able to check the drift of youth toward the city. Make a list of the reasons young people give for wishing to leave the farm. What can your church do to meet such a situation?

(*b*) Are country pastors mainly members of the Conference or supplies? Why are "superannuates" frequently sent to country charges? What effect does such leadership have upon the country church?

5. Has the farm kept pace with manufacturing in the introduction of scientific methods? Make a list of points where such scientific knowledge as the chemistry of the soil, the breeding of stock, etc., would contribute to the material success of the community. What relation would such a development have to retaining young men and women on the farm?

6. How many people in your community own their own homes? Do people care better for their own than for rented property? Name three evil consequences of absentee land ownership. In how far will individual ownership of farms solve the problems of contentment and production? What steps has New Zealand taken to do away with the landlord class?

Working Suggestions

Make a list of the churches of four communities with which you are acquainted. Study the life of these churches to find if they are cooperative or competitive. What is the effect of church competition? Adopt and promote a plan to bring your church into cooperation with other community churches and organizations.

Chapter IV. Economic Prosperity

A great economist, Carl Marx by name, held that the key of history is man's economic production. This idea has developed a materialistic interpretation of history. Over against this idea we set Jesus' teaching that man shall not live by bread alone. Yet every man has two needs—bread and God.

1. What relation has productive soil to community prosperity? Name some of the ways wherein man has sinned against the soil. In how far can a man do as he pleases with the soil on his own farm?

2. Why has "hired" farm labor been disappointed in the past? What is the obliga-

tion of a landlord toward his tenants and farm laborers? What provisions have the farmers of your community made for winter employment for their help?

3. In what way has recent federal legislation benefited the farmer? Write your congressman to learn concerning recent farm legislation and the defeated bills which, if passed, would have aided the farmer? Do you regard that the farmer is getting his proportion of the prices which the consumer is paying for the production of the farm? How can the farmer contribute to this adjustment?

4. The farmer not only produces but he conserves. What attention is being paid in your community to preserving, canning, dehydrating, and storing of food?

5. What value comes to the farmer from careful grading and packing of his products?

*6. Has the mental attitude of rural people anything to do with production? State methods whereby a people who are naturally isolated and individualistic can be taught to work together. What new movements in your community demand team work?

7. State five reasons why economic prosperity is the basis of a vigorous community life.

Chapter V. The Rural Church Serving a Community

Through the experiences of the late war we have come to put a new emphasis upon

community life. Such work as the Red Cross, the raising of Liberty Loans, etc., was accomplished on a community basis. The Community Center movement is organized to conserve the values of this experience. The church should capitalize this new spirit of cooperation.

*1. Wherein do you consider the "circuit rider" of the last generation a successful rural community minister? What were the failures of this plan?

2. What contribution did John Frederick Oberlin make to the rural life of his day? Are any of his methods practicable to-day?

3. Read *The Church and the Community*, by Worth M. Tippy.

*4. Make a list of the reasons people have given you for neglecting the church. Do you consider them hostile or only indifferent?

5. Has your church organization considered its responsibility to the community by making the building and the grounds about it attractive?

6. What do you understand by the expression, "The mission of the church is to save men"?

7. Has your church a social service plant?

8. Explain the quotation, "socializing a community in consciousness." What is a community socialized in activities?

9. What is the social-center parish plant?

Working Suggestions

It has been well said, "It is just as neces-

sary to work your plans as to plan your work." In no place is this more true than in church work. Many preachers are good dreamers and men of vision, but lack executive power. Four factors are necessary in working a plan: leadership, financial support, an administrative policy, and cooperation.

Chapter VI. Overhead Organization of the Country Church

1. How would closer cooperation of the Home Mission Boards affect the rural church program?

2. A complete cooperative program should include:

(*a*) The discovery of actual needs.

(*b*) The discovery of available resources.

3. Do you think it possible to assign specific parts of this program to different denominations?

4. What has the Home Mission Board to learn from the Foreign Mission Board in selecting and training of workers?

5. Would you advise a "budget" plan for the Home Mission Board?

6. What, if any, benefits would come from adopting the "spheres of influence" plan, as the Foreign Mission Board?

7. Suggest procedure in a field where there is stagnation and little or no cooperation.

Chapter VII. The Training of Rural Ministers

1. What are the essentials in training

for the Christian ministry for any field and for all fields?

2. What method would you suggest to give the ministers who are on the field supplementary and better training?

3. What plan of instruction should the college adopt to interest the country boy in the rural ministry?

*4. What sort of special training should a rural minister have?

5. What criticisms have you to offer of Professor Tate's plan for the training of country ministers?

Working Suggestions

Secure and read *The Theological Seminary and the Country Church,* by the Rev. W. B. Sheddan, lecturer on The Country Church, Princeton Theological Seminary, Princeton, New Jersey.

You will be interested in the life of George Herbert as a type of a country pastor.

Chapter VIII. Team Work for the Rural Community

1. Name the essentials of good team organization.

2. Distinguish between team work for the community and team work in the community.

3. What are the conditions in your community which make against successful team work? Is it in the leaders or in the masses?

4. Learn which of your membership were on high school or university athletic,

debating, or other teams. This experience often makes for good team work in maturity.

5. Have you members who do good team work in lodges or other community organizations but are extreme individualists in church work? How do you account for this?

6. Explain the expression, "the social nature of conduct." How can you teach that idea to your people?

Working Suggestions

*Make a list of the specific tasks in your community which require team work. Would it be practical to attempt any of these at this time?

Chapter IX. Local Rural Institutions and Their Responsibility to the Community

1. What is a rural community? What relation do country homes and country neighborhoods bear to the community?

2. What is the responsibility of the rural home to the community?

3. What contrasts will there be between the historic country school of a generation ago and a modern rural school? Investigate the uses to which the country school house of a generation ago was devoted.

4. What service can the Y. M. and Y. W. C. A. render for the country community?

5. Is it possible to overdevelop class consciousness among rural folks? May country people work for as selfish ends as city people?

*6. In what ways is the church cooperating with the schools?

*7. Should the school or the church be the social center of your community? Why?

Working Suggestions

Make a list of all the institutions which are touching the life of your community. Classify this list in as many ways as possible. Secure the names of all single farm hands working away from home and devise some means of ministering to them. Have your church lead in planning Fourth of July, athletic, and other community celebrations. Read *Lorna Doone,* by R. D. Blackmore, for an old classic of the soil, and *My Antonia,* by Willa Seibert Cather, for a modern example.

Chapter X. The Next Step in the Rural Life Movement

1. How many automobiles in your community? What proportion of the automobile owners attend church? Have road-building and other improvements kept pace with the introduction of automobiles?

2. Name and describe the earlier stages of the rural life movement.

3. Discuss the elements that must enter into the next stage.

4. What sort of an organization will do effective work in your community?

Working Suggestions

*Draw up a constitution for a community Rural Life organization, stating purpose,

objective, officers, etc. Make a list of committees for community work and state their purpose. Let this constitution show ways in which a rural community may cooperate with a city community.

Write your congressman for materials covering the subjects discussed in this chapter.

Write Professor Richard T. Ely, secretary of the American Association for Agricultural Legislation. Membership is open to all men and women interested, and national headquarters are in Madison, Wisconsin.

Valuable material may also be had from the United States Department of Agriculture, and from the agricultural schools of one's own State.

Chapter XI. Conservation of Boy Life in the Open Country

1. What forces and conditions have created the new interest in conservation?

2. Point out the main elements in the conservation of natural resources.

3. Justify the author's statement that the greatest problem in rural conservation is to save boy life for the farm? Is your community more thickly populated than it was ten years ago? Are the young people leaving the community, and if so, why?

4. Do the farmers of your community make it easy for a young man to acquire property? Do you regard the acquisition instinct as a factor in driving boys from the farm?

*5. What preventive measures should be

adopted in your community to aid in retaining the young people.

Working Suggestions

Take an inventory of your community to determine what is done for its boy life. Plan a conference where specialists in adolescent psychology, recreation, club life, etc., will be heard. From this inventory and discussion, adopt a program for the boy life of your church. Make an effort to have this a community enterprise, with all local churches cooperating.

Chapter XII. The Achievements and Possibilities of the Rural Life Movement

1. What is the ultimate purpose of the interest of the church in economic problems?

2. Should absentee landlords support the church in the community where they own land? What are the tendencies in the life of a retired farmer?

3. What has the modern Rural Life Movement done for the farmer? on the economic side? on the political, social, and religious sides?

4. In what ways has farm life been made easier and more congenial for the farm woman?

5. Has the local church been transformed as much as the farm?

6. In your judgment, where will the stress in the years immediately ahead be placed?

7. Compare the most progressive com-

munity which you know with the most backward one.

*8. What is the best country church you know? What are the elements of its success?

Working Suggestions

Review the work of the Roosevelt Country Life Commission: *Report of the Country Life Commission,* Sturgis and Walton, New York city; price, 75 cents.

Read *Rural America,* published by The American Country Life Association, 1849 Grand Central Terminal Building, New York.

Make an ideal program for your country church. See *Outline Study in Christianity and Rural Life Problems,* by Arthur E. Holt, issued by the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

The Department of Rural Work of the Board of Home Mission aids in organizing rural societies and making surveys, recommends consolidation to prevent overlapping, apportions funds to strategic rural centers for demonstration purposes, promotes the study of rural sociology among ministers in service and in Methodist Episcopal colleges and theological seminaries, and plans complete courses of study in our denominational colleges for the preparation of those who catch the vision and feel the call to life work in the rural field. It partially supports and directs the work of directors of rural life work in twenty-six

Methodist Episcopal and State educational institutions, and conducts Summer Schools for Rural Pastors for periods of three weeks each in cooperation with our own and other educational institutions throughout the country.

For literature and counsel write to Dr. M. A. Dauber, Superintendent of the Department of Rural Work, 1701 Arch Street, Philadelphia.

HISTORY OF METHODISM
(Volume I)
STEVENS

The Book and Its Meaning

With this year the student begins the reading of Stevens, *History of Methodism,* taking up one volume each year. It has been called the best denominational history ever written. Its pages would be of interest to any student of the church and of human affairs. They tell the story of one of the most remarkable religious movements which the church has seen, and many parts read like a romance. That interest is deepened by the fact that this is not a spent movement, not an incident of the past; it is the story which helps him to understand one of the greatest forces in the Christian world to-day.

If this be true of the general reader, it is much more so of the man who is preparing for the ministry of the Methodist Church. The emphasis on the history of one's own denomination is not the spirit of sectarianism or divisiveness. Methodism has never stood for that spirit. To-day she is emphasizing as never before the unity of the Church of Christ and her readiness for a program of cooperation. It is, however, a false liberalism that shows itself in

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indifference to one's own church. We shall be better members of the church universal if we understand and appreciate that part of the general church in which we are called to serve.

There are two ways of studying Methodism. One is to study the Methodism of to-day: her discipline and doctrine, her institutions and varied activities. But no study will better reveal her real spirit and the meaning of her peculiar organization than the consideration of her history. To the outsider there are many things about Methodism which seem incongruous, if not inconsistent. She is the freest of churches in her worship, and yet she has a noble ritual and uses it. She is perhaps the most effectively organized of Protestant churches, and yet she does not worship organization, and high churchism has no place at all in her midst. In her history she has developed various forms of organization and procedure, and yet she has not refused to leave the old behind if the new could serve her better. In matters of doctrine she has been broadly tolerant, with little desire for heresy hunting or for attack upon other bodies from mere difference of theological opinion. And yet no body has held more loyally in spirit as well as in formal utterance to the fundamental truths that unite the general church of all times and make the heart of the Christian gospel.

It is a study of her history which reveals the cause for all these things. Here we see how her various forms developed: class

meeting, system of itinerancy, lay preaching, close supervision, and the rest. Here we get hold of the truths that she emphasized: holiness of life, religion as an inner fact and a personal experience, the free grace of God open to all men, the power of the grace of God equal to every need, the emphasis upon the Holy Spirit who is this all-sufficient power and the source of this new life, and the assurance of the believer through this Spirit that he is a child of God. We see here her conception of religion as a life, a life given by God of his free grace, a life to be lived out by men in holiness and loving service. With this vital conception of religion we can see how Methodism was kept free from profitless theological disputes and yet remained loyal to fundamental gospel truths. Controversy came, indeed, but only because Wesley was seeking to defend the right to preach a gospel whose scope was as wide as all mankind, and whose power was able to save all of man. This spirit is seen clearly in the record of the first Conferences (Stevens, pp. 212, 213, 310, 311), and in the noble and oft-quoted words of Wesley in his *Appeal to Men of Reason and Religion* (p. 245).

The study of the disciplinary forms of Methodism is important, as is the study of her doctrinal statements, but it is the history of Methodism which reveals her real spirit. Her forms of organization have changed to meet new conditions, especially in the new world. She has not been un-

responsive to the progress that has been made in Christian thought. But her spirit has remained the same. Still she emphasizes religion as a personal and vital experience. Still she sees that it must be ethical as well, a life of righteousness. Her founder's practical spirit and genius in organization are still seen in her developing life. But as of old her government is not an end but a means, the instrument of an aggressive evangelism whose field is seen in city and hamlet, in personal work and revival meeting, in Sunday school and community ministries, in social service as in foreign missions. Her aim is still to preach the gospel of Christ in all these fields and to make him King. And it is the study of this history that will reveal to the student this unity of the spirit of Methodism throughout these years.

Directions for Study

Read the author's preface and note what he says as to the general plan of his work. Look through the table of contents. Note the period covered by this volume and that it is limited mainly to England. The author divides the volume into four books. Keep these divisions in mind as you read and it will help in the study of the volume. Turn back to Winchester's *Life of Wesley* (examination for admission), or to other good lives of Wesley that may be available. Read also some of Wesley's sermons in this connection.

Review what was said in the *General Sug-*

gestions to Students about marking books. There are many things here that you will wish to mark and make note of for future use in preaching and elsewhere. The comments given below are arranged by books, according to the text. The Roman numerals under each book refer to the chapter. The text itself requires very little of comment or explanation.

The *Works of John Wesley* are the most interesting and valuable source for this period. They are published in seven volumes. I and II contain his sermons, III and IV give his Journal. The last three volumes contain his general writings. *The Heart of John Wesley's Journal,* edited by Percy L. Parker, has been published in one volume.* The Journal is also published in a convenient and inexpensive form in the "Everyman's Library." A most valuable volume is the *Selections from the Writings of John Wesley,* edited by Bishop Herbert Welch (Examination for Admission). Every preacher should own at least one volume of the sermons, Bishop Welch's volume of selections, and some edition of the Journal.

Book I

I. Chapter I deserves special attention because it gives the reader a true appreciation of Methodism's position in world his-

tory. The background of the movement must be understood before an attempt is made to study the revival itself. Why did England need a revival in the eighteenth century? What elements in Methodism enabled it to meet that need?

II, III. The chief factors in Wesley's preparation and development are given in these chapters. We see the significance of home influence and ancestry in Wesley's life. What were the most prominent religious influences in his early life? What was the main defect of the Holy Club? Was Wesley a Christian when he went to Georgia? What do you think about his motives?

IV. Why did John Wesley and not Whitefield become the real founder of Methodism? Whitefield was an exceptionally great preacher, but he had serious defects as a leader which will become apparent later in the narrative.

V. Did the Moravians really "convert" Wesley? On what different occasions did Wesley come in contact with them? The name of Peter Bohler and the significance of his relations to Wesley should never be forgotten by Methodists.

Book II

I, II. Observe the spontaneous beginning of the Methodist movement. Wesley had no preconceived plan in his mind. He often received suggestions from others and as frequently followed their example. Why did Wesley launch out upon an evangelistic

campaign? Why did it take the course it did? What date marks the real beginning of Methodism? What brought about the separation from the Moravians? Why would you call this separation beneficial to the future development of Methodism? The employment of lay preachers was a master stroke of policy. Note its small beginnings. Consider the great part which lay workers play to-day in every department of the Christian Church. From here on note the names and characters of these lay preachers and other workers, their strength, courage, zeal, originality.

III, IV. What were the main differences between the Arminianism of Wesley and the Calvinism of Whitefield? Despite theoretical differences they labored in the same way for the salvation of souls. Why did the Calvinistic branch grow more slowly than the Wesleyan branch? Who was the real Wesley of the former group? Why did the Calvinistic branch make a greater appeal to the higher classes than the Wesleyan?

V, VI. The events up to the first Conference, 1744, are significant in the history of Methodism. How and why were the following introduced: field preaching? class meeting? lay preaching? Why were the General Rules formulated? What does the author say regarding their catholicity? Do you agree with Wesley's judgment on the physical phenomena attending certain cases of conversion?

Why did Wesley call the first Confer-

ence? It would be a matter of interest to compare it with our present Conferences. Observe what the author states on page 214 concerning ministerial education. Become familiar with the contents of Wesley's famous pamphlet, *Appeal to Men of Reason and Religion.*

Book III

I, II. In the early years of the spread of Methodism she met with strenuous opposition. Note the relation of Methodism to the life of the soldier. (See also Book IV, ch. V.)

Those who gradually are to become the efficient lieutenants under the masterful leadership of Wesley are introduced in these and the following chapters: Charles Wesley, Nelson, Grimshaw, Perronet, Fletcher, Thomas Walsh, etc. What does the author say regarding the doctrinal liberality of Methodism? Are Methodists to-day more or are they less liberal? In the noble passage quoted on page 245 Wesley far outran the prevailing narrowness of church parties in his day, and anticipated that modern vital idea of religion which is more and more bringing Christian bodies together in faith and service.

III. Ireland early became a fruitful ground for the spread of Methodism. Is there anything in Wesley's views of Irish character which would explain this progress (p. 274)? See also pp. 277ff. But opposition was not lacking here; what form did it generally take?

IV. In this chapter important events in the lives of Whitefield, Howell Harris, and Lady Huntingdon are presented. What do you think was the real motive back of Bishop Lavington's attack upon the Methodists?

V. Read this chapter with great care. It reveals the doctrines emphasized by early Methodism. It shows the indifference to mere theological disputes. Especially important is the picture of Wesley's early views as to the church and the providential way in which the Methodist movement was being led in more or less direct opposition to those views.

We see how Wesley begins to forsake some of his rigid High-Church positions. Show in what two particulars this was true. What were the results of one decade of Methodism at work?

Book IV

I, II. The extension of Methodism throughout Great Britain is chronicled. Connect the German colonists in Ireland with the introduction of Methodism into America. Thomas Walsh is an interesting character; refer to Book III, ch. III, for further details of his life.

Why was Methodism more successful in Ireland than in Scotland? Did the appeal of Methodism to the emotions have anything to do with it? In connection with Wheatley's and Bennet's defection and the secessions which are to follow later, observe

that questions of polity rather than differences in doctrine practically always caused them.

Wesley's *Notes on the New Testament* and other numerous publications attest the high regard he had for education. In perfect harmony with this are his views of ministerial qualifications (see last pages of chapter II).

III, VII. It would be wise to read chapter VII after completing chapter III. Whitefield stands out preeminent among the Calvinistic Methodists. What were his strongest qualities? Wherein lay his weakness? Compare him with Wesley. Other notables in this group were Berridge, Romaine, Venn, Ingham.

IV. It is necessary to keep in mind the numerous difficulties which constantly confronted Wesley. Some are mentioned in this chapter. He ruled with no uncertain authority, but his motives were always of the purest. His attitude toward the Anglican Church has been a stumbling block to many historians. What are the author's opinions? Though Wesley introduced many measures which the Anglican Church regarded as revolutionary he was a conservative in his spirit.

V. Like every great religious movement Methodism was not without its extravagances. Bear in mind, however, that these were not of the essence of the movement. What was the condition of Methodism in 1770? How was Methodism introduced into America? Whether it began in New

York under Embury or in Maryland under Strawbridge is still a debated question.

VI. The events noted in this chapter show a healthy growth. What were Wesley's views regarding church union? Where did Wesley get his authority? What was the nature and extent of it? Observe the provisions made by Wesley to increase learning among his people. The Minutes on Calvinism, 1770, were of great historical importance as the second volume of this history demonstrates (chapters I and II). What was the significance of the Conference of 1770 for the Methodism of America? What plans did Wesley adopt for the perpetuation of Methodism?

Required Written Work

Select three of the five subjects given below. Write 500 to 1,000 words on each.

1. England's Need of the Methodist Revival and what the Revival Did for England.

2. Influences Which Helped to Mold John Wesley. Consider the influence of home, of various friends and associations, especially his contact with the Moravians, also important circumstances and personal experiences, etc. Point out how these influences affected him.

3. A Comparison of the Characters of Wesley and Whitefield. Point out wherein they agreed, and what was the peculiar strength or the special limitation of each.

4. The Character of Wesley's Early Helpers. This refers especially to his

preachers. Refer to individual men in illustration and give incidents or events to prove your point.

5. The Characteristics of Methodism as Illustrated in Her Early History. The reference here is not so much to the polity or even doctrines of Methodism as to her spirit. Give illustrations and examples.

For Further Reading

The best general work for further reading is *The New History of Methodism,* two volumes, edited by Townsend, Workman, and Eayres. To this should be added *Methodism,* by J. M. Buckley, *The Methodists,* by J. A. Faulkner, and *A Compendious History of American Methodism,* by Stevens.

MARTIN LUTHER, THE MAN AND HIS WORK

McGIFFERT

The Book and Its Author

To read the lives of great men is one of the most fascinating as well as most helpful ways of studying history. A great man often sets forth in his own life the meaning of an historical epoch. Thus the story of the American Revolution may be told in the life of Washington, the story of the Civil War in the life of Abraham Lincoln. The period of the Protestant Reformation forms the greatest epoch in the history of the Christian Church after the apostolic age, and that epoch is summed up in Martin Luther. There were reformers before Luther and there were coworkers in his own land and leaders in other countries. But he was *the* leader. He went on from word of protest to the accomplished deed. More than that: he was the one who set forth most clearly the new vision of a free and spiritual faith and he had lived this out in his own experience. This biography finely supplements the course in church history contained in the work of this year, while at the same time it makes us acquainted with one of the chief among the great and good men of Christian history. To the preacher this book will afford rich suggestions for sermon themes and illustrations. To the student it gives

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a fine opportunity to get beneath the surface and find out the fundamental difference between the Roman Catholic and Protestant conceptions, or, better stated, to find out the heart of real evangelical faith.

Professor Arthur Cushman McGiffert is an ordained Presbyterian minister, but was never in the pastorate. He was for five years professor in Lane Theological Seminary, Cincinnati, and since 1893 has been professor in Union Theological Seminary, New York, and is now its president. *A History of Christianity in the Apostolic Age, Protestant Thought Before Kant,* and *The Rise of Modern Religious Ideas* are his most important other writings. While evidently a strong admirer of Luther, he shows in this volume the care and candor and balance which belong to a good historian.

Directions for Study

A few comments and suggestive questions are given below. The Roman numerals refer to the chapter in the text. Though the student is not required to take an examination on this book, a careful reading is required and a thorough study will be found most profitable. Review the directions for reading and study given under the *General Suggestions.*

Reference Books.—Preserved Smith, *The Age of the Reformation.* L. H. Hough, *The Significance of the Protestant Reformation.*

The required written work is assigned at the close. The student will find it decidedly

to his advantage to prepare for this written work during his first reading of the book. Look over these subjects carefully, and as you read make notes of material bearing upon these themes.

I. Does Luther's ancestry explain him? Does his own youth foreshadow the future greatness of the man? Was he a Christian before he entered the monastery? Note the author's explanation of that action. In what way were the experiences related in this chapter helpful to the future reformer?

II. Was Luther's motive in entering the monastery the same as Wesley's in going to Georgia? Was it a selfish motive? What were his experiences in the monastery? Impress them upon your mind, for they explain much of his later life and attitude. In what way did Staupitz call Luther to a truer conception of the Christian life, pp. 30ff.?

III. Why was Luther sent to Rome? What did he see? The author does not interpret this event so dramatically as others have done, and he is correct in his judgment. We still have a thorough Catholic in Luther and a good picture of the way in which a devout and not unintelligent Catholic could accept all manner of superstition, pp. 43ff.

IV. Show how Luther's departure from the seclusion of the monastery was a blessing to him. Observe that he was an educated man and was consequently better prepared to do his distinctive work than he would have been had he had no mental

training. In this connection think of the Oxford graduate, Wesley. What were Luther's strong qualities as a preacher, pp. 49ff.? We begin to realize that Luther was an extremely busy man. What were Luther's relations to his ruler, the Elector of Saxony? What does the author say regarding Luther's teaching ability, pp. 60ff.?

V. Study and think over the third sentence of this chapter. Luther begins to awaken to the great evils in the church. What was his attitude toward some of the prevalent abuses and superstitions of Roman Catholicism? Even as late as this do you think that Luther was consciously breaking with the past, p. 75?

VI. The attack on indulgences not only brings Luther into great prominence as a leader, but it is the real beginning of his break with Rome. What are the incidents connected with this strife? Study carefully what the author states concerning indulgences and the sacrament of Penance and get a clear idea of their exact meaning, pp. 78ff. Whom would you blame most, Tetzel or those who stood back of the system which he represented? Why did Luther post the ninety-five theses? What was the gist of their contents, p. 90f.? What were the effects of this action? Note the real feelings of the German people as revealed by this response. It indicates how the land was prepared for a reformation and was simply awaiting a leader.

VII. Luther was surprised at the size of the storm which he was largely responsible

in creating. He still insisted that he was a loyal son of the church who was merely striving to purify it. Why did he not see that the break with Rome was inevitable? Luther's greatest helper and "other self," Melanchthon, appears upon the scene, p. 109f.

VIII. The real conflict with Rome herself began because she was closely bound up with the evils which Luther attacked. What efforts were made by the Pope to silence the audacious monk? Why did Luther not go to Rome when summoned by the Papal court? Pp.119ff. will show why Luther could resist Rome almost with impunity. How did the efforts at compromise of Cajetan and Miltitz differ?

IX. Although Luther was temporarily silenced the matter was bound to come to a head. In what way was Dr. Eck responsible for this result? What were the fundamental differences between Eck and Luther, pp. 136, 141? Note the pen-picture of Luther, age thirty-five, on page 140. The contents of p. 143 to close of chapter must be mastered to understand Luther's real position. Eck won the Leipsic debate because Luther stood upon a different platform than he himself at first thought he did, p. 143f. Otherwise he might have stopped, p. 146.

X. The new position which was at variance with Rome must be defended and so Luther is forced to become a controversialist. But that puts him in his element. He became the most effective polemist in

history. How did Luther go about his work? Why did Luther allow himself to employ so much personal abuse? Luther loved a good fight. Why does the author not apologize for the reformer's vehemence, p. 155?

XI. The next two chapters are of vital importance. Study them realizing that in them the very essence of the reformer's protest is contained. Luther did not stand alone. What elements in the national life of Germany came to his assistance? How did they influence him? What was the *Address to the German Nobility?* What were its main positions? Its great significance for all times lies in the fact that it foreshadowed a new age. State why, p. 167f.

XII. The second and third of Luther's famous tracts are given in this chapter. In one of them Luther broke away from the sacramental system of the church. What was that system, p. 172f.? For what did Luther contend in the tract *Babylonian Captivity?* The author's statements, p. 176f., regarding traditional Catholic ethics and other-worldliness are of great value. Luther's tract on Christian freedom was of equal importance. What was his contribution in this sphere? The last paragraph of this chapter gives us the real significance of Luther's life work. Other men saw the evils in the practice of the church and wished to reform it. Luther was like Paul; he did more than reform. He set forth a different conception of reli-

gion, the religion of faith and freedom which Paul had proclaimed.

XIII. Luther did not break with Rome until December, 1520. He had been condemned by the Pope. He in turn burnt the papal bull and the canon law. This bold act signified open hostility. The great distance Luther had traveled since 1517 is shown by the reference on the bottom of page 189. What were Luther's relations with Staupitz during these eventful days, pp. 184ff.?

XIV. Luther's trial at Worms generally has been given too much significance by historians. Luther was not standing alone. Who were his allies and sympathizers? Who represented the Pope? Describe the appearance of Luther before the Diet. Did it mean success or failure? The incident mentioned on page 199 gives us an insight into Luther's heart. What was Luther's real position at this time, p. 205? Do you think that the verdict that was passed upon Luther was just, judging it from the standpoint of Rome?

XV. How and why was Luther taken to the Wartburg? What effect did this imprisonment have? How did Luther pass the time? What did he write about himself? Why is his translation of the Bible regarded as such a notable achievement? What were his qualifications for the task?

XVI. Luther showed his true greatness in his dealings with the radical element in his own party. Who were these extremists? what was their position? why dangerous?

how did Luther meet the situation? In this chapter as elsewhere do not omit reading carefully the illuminating letters and descriptions which the author has embodied in his narrative Observe the saneness of Luther's position regarding Christian liberty over against the view held by the radicals, p. 242f. What was Luther's view regarding innovations? Was he wise in holding on to so much of the old? Is it wise to tear people away forcibly from all that has become sacred to them?

XVII. This chapter reveals both strength and defects in Luther's character and work. The work of such a man must be looked at as a whole when we judge it, and we have no right to expect perfection. At the same time the exact facts must be fairly faced. Luther's sanity and common sense appeared in the advice which he gave the peasants, and the outcome of their effort confirmed his judgment. But even thus there is no justification for the words in which he called upon the princes to put down the insurrection. Even less when he declares as to the insurgents, "Whoever can should knock down, strangle, and stab such publicly or privately, and think nothing so venomous, pernicious, and devilish as an insurgent." The results of the war were wide-reaching for the Reformation. Luther saved the Reformation cause by his protests and by refusing to let it be identified with armed revolt. On the other hand there were great losses. The consequences may be seen in the Protestant Church in Germany

to-day, in its lack of contact with the industrial classes and in its relative failure even yet to appreciate the social meaning of the gospel. This is in part the reason why social democracy (socialism) in Germany is so hostile to church and religion.

XVIII. Who were the Humanists? What was Luther's earlier relation to them? His later relation? Why did Luther feel that he did not belong to the number of the Humanists? However, Luther was interested in education. What proof have we?

XIX, XX. These two chapters ought to be kept together. They illustrate so forcibly the humanness of the great leader. What great lesson did Luther teach regarding the sanctity of the common relations of life? Describe his home life. How can that be regarded as a blessing to the Reformation? In his coarseness and in some of his habits Luther must be judged by the standards of his time. It would be an interesting study to compare Luther with Wesley in regard to habits of life, manner of conversation, attitude toward social events, and home life in general.

XXI. The greatest task before Luther was not the breaking down of the spell of Rome; that was the negative part of his work. It was rather, the building up of a new church. Here he showed his marvelous constructive genius. The author gives the details of this work. Write them down on paper as you come to them and observe the comprehensiveness of his

achievement. Note also the difficulties which were in his path and the manner in which he overcame them. Why was Luther right in going slow? What was his conception of the church, p. 313f.? How was his genius revealed in the production of the smaller catechism, p. 316? What is said concerning the toleration of Luther? Why was Luther unable to form one great national German church?

XXII. Luther's intolerance is shown in his attitude toward the Swiss Protestants. Who was Zwingli, and how did he differ from Luther? Why was the latter unwilling to agree with his co-reformer? What was the conference at Marburg? Its results? Observe that Methodists are in closer agreement with Zwingli regarding the Lord's Supper than they are with Luther.

XXIII. Why was Luther forced to remain at Coburg for nearly half a year? The letters of Luther in this chapter portray him as the lover of nature. At this time Melanchthon presented his famous confession before the diet at Augsburg. This Augsburg Confession became the platform of the Lutheran Church. Why were Catholics and Protestants unable to agree in spite of the compromises which were made?

XXIV. Observe Luther's attitude toward passive resistance. It gradually changed. Why? Why was religion not kept separate from politics? Why did not the Emperor immediately blot out Protestantism? Observe how rapidly the "new heresy" spread.

What was the Schmalkald league? Luther had no faith in any possible agreement with Rome. Why?

XXV. The bigamy of Philip of Hesse was a blot upon the Protestant cause. What can be said in extenuation of Luther's attitude? Note the author's observations on page 367.

XXVI. Here we get a glimpse of one of the hardest workers in history. Note the multiplicity of his labors despite his bad health. How did he spend the last years of his life? Describe his end, its effect upon the religious movement. What was the real significance of his work? Write down the great contributions of Luther as mentioned on pp. 381-388. Which is the most important?

Required Written Work

Write papers of from 500 to 1,000 words each on the three subjects given below:

1. The Preparation for the Reformation. Show how the ground was prepared for the prophet—economically, socially, politically, and religiously. How was Luther himself prepared for the great work? Do you see God's hand in these events?

2. The New Faith and the Old Church. Show how Luther's position differed from that of Rome. What was the fundamental issue? Place the main emphasis upon the doctrinal differences, but do not omit the ecclesiastical variations. Why was the new faith needed?

3. The Character of Martin Luther and

his Fitness for his Work. Point out the elements of strength in his character. Show how his training, his experience, and his peculiar qualities fitted him for the special work he had to do. Compare him here with Melanchthon on the one hand and with some of the radicals on the other hand. Keep in mind the kind of work which he had to do, and the character of his age. Give illustrations throughout.

For Further Reading

On the Reformation in general, the most thorough work is *A History of the Reformation* by T. M. Lindsay, two volumes. *The Age of the Reformation* by Preserved Smith is valuable. Interesting and briefer is *The Significance of the Protestant Reformation* by L. H. Hough. Other references are given in Walker, *A History of the Christian Church*, p. 599.

THE SERMONS OF JOHN WESLEY

VOLUME II

The attention of the student is called to the statement made in the *Directions and Helps* for the First Year in connection with Volume I of the Sermons. These volumes are inserted in the Course in order that the student may become more familiar with the historical Methodist teaching, the primary source for which Methodists have always found in these sermons and Wesley's Notes upon the New Testament.

Recall what was said as to the qualities of this preaching: its biblical character, its simplicity and clearness, its logical order and appeal to the reason, its vital and practical character.

These sermons are studied primarily for their doctrinal significance. Note, therefore, Wesley's fine distinction as made in his sermon on the Trinity in this volume between doctrinal formulations and explanations on the one hand, and the substance of religion on the other. Wesley himself is not interested in theory or speculation, but in doctrine as it bears upon life. The form and illustration of many of these statements might be changed by the preacher to-

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day, but note the vital and abiding truths of religious experience with which he deals.

Required Written Work

A number of subjects are given below, in connection with each of which are given references to one or more sermons noted by number. Keeping this list before you, read the sermons through with notebook at hand. Jot down the passages or references which you find to bear upon these subjects. Then select five of the eight subjects and write out on each a statement of Wesley's teaching as you have found it in the sermons.

1. *The Trinity.* Sermon 60. (It should be noted that the reading of this passage which Wesley defends, and upon which he bases his argument, is now generally regarded by scholars as incorrect. The Standard American Revision prints the passage thus: "For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one." But the real ground for the Trinity Wesley himself points out at the close. It rests back finally upon Christian experience, upon the meaning of God as he comes to men in Jesus Christ and dwells in them in the Holy Spirit.)

2. *Predestination.* Sermon 63. (This concerns a controversy of great historical importance, though the question is not so pressing now.)

3. *The Nature of Man.* Sermons 108, 114.

4. *The Meaning of Wealth and of the World for the Christian, and His Attitude Toward These.* Sermons 92, 113, 130.
5. *The Fall of Man.* Sermons 62, 64.
6. *Providence* (God's care of the world and man, and the fact of evil). Sermons 72, 73.
7. *The Church.* Sermon 79.
8. *Temptation.* Sermon 87.

HOMILETICAL DIRECTIONS AND SUGGESTIONS

No part of the minister's work is more important than that of preaching. Ruskin is reported to have said that the preacher had "thirty minutes to wake the dead." That statement at least suggests the supreme opportunity that is before the man who stands up to preach. It also emphasizes the necessity of the most careful preparation. No man can be equal to such a task who does not pay constant attention to the work before him. It will not do for him to think of his preaching only when he sits down to prepare a specific sermon. His mind must ever be at work, collecting and classifying material, receiving and recording visions, some of which will issue later in sermons that stimulate the minds and stir the souls of men. The purpose of these helps is to assist the student in forming the homiletic habit. He is asked to review the introductory statement on the work of the first year before taking up the work of this year.

An important, if not the most important part, of these helps is to assign some specific homiletic tasks. What a man does for himself is of far more worth to him than what some one else does for him; consequently,

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great stress is laid on written work. This material is to be sent to the proper examiner and to be returned to the student with comment, suggestion and criticism.

The books in this year's course may be grouped for homiletic purposes into Biblical, Educational, Historical, and Practical.

Biblical Group

Dictionary of the Bible, Hastings. This book has a very great direct value. No one can be a good expositor of the Scriptures without knowing the historical, social, and political background of the Bible. The preacher will find here in brief compass the most careful conclusions of modern scholars with reference to all such matters as they relate to the individual books of the Bible. In the preaching of doctrinal sermons this book is invaluable, for every one of the great doctrines of the Bible is set forth here in a very complete though brief way. In the preaching of biographical sermons this book will serve directly, for a brief and comprehensive sketch of the life of the notable characters in the Bible is to be found in this volume. It will help the preacher to understand sacred history and sacred geography. Probably no book in the Course will serve the preacher more directly or more constantly and he should learn to utilize the help which it offers.

The Christian View of the Old Testament, Eiselen. The homiletical values are both direct and indirect, though the indirect values are the greater. When one is

addressing a study class or a group of ministers, much of the material in Chapters I, II, III, and VI may be used directly. A wise preacher, however, will not think it necessary to discuss questions of biblical criticism in the pulpit. His duty there is to interpret the religious values of the book. Especially helpful by way of enriching one's own mental life will be the discussion on the relation of the Old and New Testaments to each other and the relation of the Old Testament to modern science. The book will help to a clear view of just what higher criticism is.

The book may also have direct value for the pulpit, particularly the first and last chapters. On the one hand our people need to be taught the lesson of the first chapter, that Christ and the New Testament are supreme for the Christian and that the Old Testament must be judged from the New Testament point of view. You might preach on the "Supreme Authority of Jesus Christ." On the other hand is the fact that most people do not appreciate the Old Testament. Many of them know only a few of the psalms and some of the stories from the earlier books. Several sermons might be preached on "Old Testament Treasures," or on "The Bible of Jesus," remembering that the Old Testament was the only Bible which Jesus and his disciples and the early Christian church had. In these sermons the preacher can make plain how the Old Testament is to be judged from the Christian viewpoint, that it is

not final or complete, and yet how it was the Bible of Jesus. What treasures are there in it for us? Such sermons will be most effective if, instead of dealing wholly in general statements, the preacher makes abundant use, in reference and quotation, of the Bible itself. Further suggestions will be found in Professor Eiselen's last chapter, and in articles in Hastings. On Jesus' attitude toward the Old Testament, Rall, *New Testament History*, pp. 63, 64 (first year course) gives suggestions of value.

The Educational Group

The Pupil and the Teacher, Weigle. This book is mainly valuable in fitting one to lead teacher training classes, but it also has considerable homiletical value. Many of the principles which apply to the work of teaching apply likewise to the work of preaching. Suggestions may be found in Lessons XIII, XIV, XVI, XVII, which will be helpful to the preacher in the matter of securing attention. All that is said in Lesson XX about the spiritual goal of the lesson is true of the sermon as well. If one were to discuss Jesus as the ideal preacher, he should say about him the things that are said in Lesson XXI, where Jesus is presented as the ideal teacher. The material contained in Chapters I to VII inclusive is exceedingly important to the preacher who would preach successfully to children. The direct values of Chapters VIII, IX, X and XI are great. They supply excellent ser-

monic material on the subjects under discussion.

The Graded Sunday School in Principle and Practice, Meyer. Chapters III to VI are important to the preacher who preaches children's sermons. In the main, the book is intended to set forth the highest ideals with reference to Sunday school organization.

The Historical Group

A History of the Christian Church, Walker. This is an exceedingly important volume for the preacher. It belongs in the same class with Rall's *New Testament History.* As that book gave the student the historical background of the beginning of the Christian Church, so this volume gives the proper perspective for the development of the church through the succeeding centuries. This material is not something to be covered simply as a matter of routine study. On the contrary, it should be regarded as a valuable medium through which one is to gain a clear understanding of the place and power of the church in the life of to-day. A knowledge of the past is important to an intelligent understanding of the present. The author intimates that he has given much attention "to those influences which have resulted in the present situation and tendencies in the life of the church."

The mastery of such a volume as this gives the preacher renewed confidence in the church of which he is an official representative. As he reads of "its achievement

and failure," of "its conquests and division," he will gain new faith in its power, for, as the author writes, "No Christian can survey what the church has done without confidence in its future." The assurance that the hand of God has been and is in the church will add a note of conviction that is essential to all true preaching.

Almost any sermon a man might preach will be enriched by familiarity with the facts of church history. Illustrations are here in abundance, simply waiting for the minister with imagination enough to use them as he seeks to make Christian principles vital to his hearers. By wise use of such illustrations the preacher can help his people to a knowledge of some of the great chapters in the life of the church.

As to specific sermons suggested by the study only a few possibilities will be mentioned. There is material here for a special sermon on "A Modern Apologetic," in the treatment of those early apologists. Sermons on the "Sacraments" easily grow out of the sections dealing with that subject. Four good sermons may be developed on "Monks," "Martyrs," "Mystics," and "Missionaries." These sermons can be a simple telling of the wonderful story of some of the men who belonged in those respective classes. A splendid missionary appeal can be made from the theme "Our Debt to Missionaries." Here one can show how Christianity and Christian civilization have been extended through the missionary zeal of its leaders. Stories of their ad-

venture will add a touch of daring to these recitals. There is ample room for several sermons on "The Crusading Spirit." Here one can picture the need of "Christianizing the Social Order"—the home, the school, industry, commerce, and so on. Any number of good biographical sermons can be preached and always to great advantage. Take the general theme, "Other men have labored and we have entered into their labor." Then list such men as Wycliffe, Huss, and a large number of the later generation and show what we owe to them. A very helpful series of sermons can be preached on special movements, such as "The Quakers," "The Puritans," "The Unitarians," and "The Methodists." In this day of sincere longing and loose talk-treatment of historic "divisions and reunions" will not be amiss.

Martin Luther, the Man and His Work, McGiffert. This book should be read in connection with Period VI, The Reformation, of Walker's *History of the Christian Church.* Its homiletical value is very great for special sermons on any one of the great Protestant principles of religion. The book will furnish much illustrative material for other types of sermons. The chapters which deal with the personal side of Luther's life are especially interesting. Think of such sermon topics as "Salvation by Faith," the "Priesthood of Believers," "The Freedom of a Christian Man." Following the study of this book would be a good time to preach a sermon on "Why I Am a

Protestant." This may be done, of course, without the spirit of controversy.

History of Methodism, Stevens. The direct homiletical values are great. We do not preach Methodism as such, but we approach life and religion from the Methodist point of view, and all the volumes of this great history of Methodism are invaluable for a proper understanding of the contribution to life and religion made by John Wesley and his followers. The spirit of the book is admirable. Illustrative materials are abundant. It will furnish the foundation for a series of addresses on "Early Methodist Leaders," on "The Spirit of Methodism as Seen in Her Beginnings," "The Character of John Wesley," "The Work of Wesley," "Why I Am a Methodist," etc.

The Practical Group

In this group we put Earp's *The Rural Church* and Leete's *The Church in the City.* These books have several things in common. In each case the author sees a great day ahead for the field he has studied. In each case the author acknowledges that the church has been in some respects a waning force. They unite also in the constant declaration that with possible readjustments the church will be able to cope with the situation and regain, if not surpass its former leadership. Neither will admit for a moment that the church "has had its day." Let the preacher catch first of all the contagion of this same optimism. Opti-

mism makes a sermon live, while pessimism kills.

The student should note carefully that each man stresses the need of a deeply religious message. To the country the preacher must speak as a "teacher come from God," and in the city he must make central "Christ and Christianity." This is the first contribution of these volumes to the maker of sermons. He is asked to remember that "hungry souls will not long frequent a lean table."

In reality, these books consider the function of the church in the community. They seek to answer the questions, "What can the church do? What ought the church to do, and how can the church do what it ought to do?" The purpose of the church as presented in these volumes may well become the theme of several sermons. The people, as well as the preacher, must come to a new and larger understanding of the place of the church in the life of to-day. The pulpit offers the opportunity to guide them wisely in this fundamental manner.

The preacher need not expect, however, that one deliverance on this matter is going to revolutionize the attitude of a congregation. He will find it a wiser plan to spread the appeal over a considerable period of time. Let there be a sermon on "The Church as a Preaching Place," followed by another on "The Church as a Community Center." Sermons supplementing each other can be grown from "Busy About Many Things," and "One Thing is

Needful." An illuminating sermon from this standpoint can be presented on this theme, "Church Services and Church Service." If diplomatic enough, he can preach a sermon on Bishop Leete's phrase "A Stickit Church," a church created by "a changing environment and a stubborn and unchanging policy of management." An enthusiasm for the church can be roused in the minds of many who are now lukewarm by skillfully presenting a possible program of wider activities and larger achievements. A good text here will be "Zeal for thy house." Such themes as "A New Rural Civilization" and "A City Redeemed" suggest fruitful fields for the hunter of homiletical help.

Good illustrations may be found in each of these volumes. Earp illustrates the wisdom of team work among the churches by a railroad story: On the sidetrack of a small town he saw the cars of ten different railroads. That meant that ten great roads had combined to help one little town. Such a message is clearly put. Leete presents an equally suggestive illustration. He quotes the keeper of the observatory who lived near the crater of Mount Vesuvius. When some one suggested that this man leave the place in time of danger he answered, "If the observatory falls, I wish to fall with it."

Written Work for the Second Year

This work is to be handed in to the designated examiner at such time as the Board of Examiners shall determine. The exam-

iner is asked not merely to mark the work, but to give his comment and suggestion to the student.

1. Write a sermon on "Jesus and His Bible," or on some other theme that concerns the value of the Old Testament for the present-day Christian. What was Jesus' Bible? How familiar was he with it? Under what conditions did he use it or refer to it? Where do you suppose he first learned its facts and lessons? What is there in his Bible (the Old Testament) that we ought to know? Have we anything that is even higher than this old Bible of Jesus?

2. Prepare a sermon on some subject connected with religious education, such as "The Home and the Child," "The Church and the Child," "The Christian View of the Child," "The Child and the Kingdom," "What Kind of a Sunday School Should We Have?" or some other subject in this field.

3. Prepare a sermon on some theme connected with early Methodism, such as "The Character of John Wesley," "The Providence of God as Seen in the Life of Wesley," "The Work of Wesley," "The Ideals of Early Methodism," or on some similar theme.

4. Prepare a sermon that will present the larger program of the church as suggested in Earp's book on *The Rural Church* or Leete's *The Church in the City.*

The student may omit any two of the above sermons. The sermons should be not less than fifteen hundred words in length.

With each sermon, hand in the outline. The best plan is to prepare the sermon carefully and preach it in your own pulpit. It may be written out before preaching or after preaching. If you write it out before preaching, that does not necessarily mean that you must read it. In such case, make a good outline, lay your written sermon aside, and plan to preach from your outline. Do not try to recall the words or exact line of thought of your written sermon, or you may be hindered more than helped.

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